

॥ श्रीमद् भगवद्गीता ॥

SRIMAD BHAGAVAD GITA

PART—I

[MEANING AND SUMMARY]

Author :

Sri V. N. GOPALA DESIKAN,

M.A., M.Sc., (Lond.), I. R. T. S. (Retd)

Publishers :

Sri Visishtadvaita Research Centre

66, Dr. Rangachari Road,
Abhiramapuram, Madras - 18.

1985

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First Edition : January—1995

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Copies : 1000

Price : Rs. 120/- (Part—I & II)

Printed at :

Elango Achukoodam

166, R. H. Road,

Mylapore, Madras - 600 004.

Phone : 4991821

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FOREWORD

Sri Visishtadvaita Research Centre, as the reader may be aware, has been set up to propagate the Visishtadvaita philosophy and spread it among the masses, making them aware of its hoary traditions and pre-eminence. With this objective in view, the Centre has been publishing valuable books in English and Tamil, by eminent scholars, so as to provide an insight into our ancient, glorious religion and philosophy, and has also been financially supporting the Madurantakam Sanskrit College so as to ensure an uninterrupted line of Vedic and Vaishnavite scholars.

The Centre is gratified that its efforts are gaining recognition and the public are appreciative of the immeasurable value of the various publications brought out by the Centre, as evidenced from the wide-spread acclaim.

We felt that a simple translation in English of the Bhagavad Gita, as interpreted by Sri Ramanuja and Sri Desika, is highly necessary, to cater to the needs of those who find it easier to understand the Gita in English, being unable to undertake a traditional study of the original Commentaries in Sanskrit by Ramanuja and Desika.

Recognising that Sri V. N. Gopala Desikan is the ideal choice to undertake this work, we made the request to him, which he gladly accepted in a spirit of service, in the cause of Vaishnavism. Sri Gopala Desikan needs no introduction and his earlier book, "A Dialogue on Hinduism", which is the first publication of this Centre, has been widely appreciated in India and abroad. He has had the privilege of learning the Sastras in the traditional way under his father, the renowned Navanitam Srirama Desikachariar Swami, who had rendered signal service, propagating Sri Desika's works, by writing exquisite commentaries in Tamil and was also the recipient of President's Award for Sanskrit.

Sri Gopala Desikan after holding very senior positions in Railways has now settled down at his native place, Oppiliyappan Sannidhi.

We are very happy that Sri Gopala Desikan has acceded to our request and has written this invaluable book, containing the word-for-word meaning of the Gita slokas, besides a beautiful summary for each sloka, on the lines of interpretations by Ramanuja and Desika. He has done this as a pure, selfless service to Vaishnavism and the community, for which he deserves our sincere gratitude.

I am sure the reader will richly benefit from this scholarly yet simple book, which will enthuse and enable him to appreciate the vastness and greatness of our Sampradaya and philosophy.

Madras
11-11-94

S. V. S. Raghavan
Chairman

PREFACE

Bhagavad Gita is one of the most sacred books available to us and forms part of the holy triad, called Prasthanā Traya (the other two being Upanishads and Brahma Sutra). The Gita has been translated in most of the languages in the world and commentaries have been written by hundreds of scholars in India and abroad.

There has been an earnest and sincere demand from the old and the young alike, that there should be a translation of the Gita in simple English, along with a summary of Ramanuja's and Desika's commentaries, which can be easily understood by the average reader.

Recognising the need and importance to have such a simple commentary in English, the Visishtadvaita Research Centre invited me to undertake this work. Notwithstanding my limitations and shortcomings, I deemed it my duty to be of service in the cause of our religion and philosophy and I was also encouraged by the warm and enthusiastic response from the public for my earlier book in English, 'A Dialogue on Hinduism'.

This book is intended to provide the reader with an easy understanding of Sri Ramanuja's interpretation of the Bhagavad Gita. I have, therefore, consciously excluded the scholarly arguments of Ramanuja and Desika, refuting rival systems of philosophy. Appreciation of these erudite and subtle arguments would require a deeper knowledge of philosophy and logic and therefore these have been left out in this elementary treatise.

The purpose being that the reader should understand the line of interpretation of the Gita by Sri Ramanuja and Sri Desika, I have also, to ensure simplicity, left out the exhaustive quotations given by them from the Vedas, Smritis and Puranas in support of their interpretation.

In translating Sanskrit slokas into English, word for word, we have to appreciate the differences in construction, syntax and case-endings, between these two languages. The sequence

of words in a Sanskrit sentence is entirely different from the sequence of words in an English sentence. Considering all these difficulties, I have chosen words which are appropriate (although in some cases, may not be an accurate translation), so that the English words by themselves form meaningful phrases, closest to the original in substance and spirit. Thus, word-for-word meaning has been given so that the English words are in a proper sequence, forming a complete sentence; whereas the corresponding Sanskrit words will not form a proper sentence, because of the differences in construction of sentences between Sanskrit and English as mentioned earlier. It was decided that it will be better to arrange the words in such a way as to form a proper sentence in English (rather than in Sanskrit), to be of greater benefit to the reader.

I wish to thank Sri S. V. S. Raghavan, Chairman of the Research Centre for encouraging me to write this book and giving all the help and assistance. Sri R. K. Swamy, President of the Research Centre was the back-bone for the venture, enthusing me to take up this work as a public cause and my grateful thanks are due to him.

I am thankful to Sri K. S. Paripoornan, Judge, Supreme Court, for arranging stenographic assistance to type the initial draft and to Sri R. Subramanian (ex. R. K. Swamy Advertising Associates (P) Ltd.) for the valuable secretarial assistance rendered. My thanks are also due to Sri T. S. Rajagoplan, Madurai for transcribing the word-for-word meanings of the slokas from the tapes dictated by me. Sri M. S. Maniyavan, Proprietor, Elango Achukoodam deserves sincere thanks for the enthusiasm with which he undertook the printing work.

I will be happy if this elementary book kindles the reader's interest in our Visishtadvaita philosophy and encourages him to study the soul-stirring commentary of Sri Ramanuja and the further enchanting commentary of Sri Desika on this wonderful book Bhagavad Gita.

INTRODUCTION

The Bhagavad Gita is one of the most important and sacred texts for the Hindus. The Upanishads, Brahmasutra and Bhagavad Gita, which are the three most sacred works for the Hindus, are called "Prasthanas traya".

There is perhaps no other book in India, which has been so widely translated in so many local and foreign languages, as the Bhagavad Gita. So many commentaries have been written on the Gita, not only by Indians, but also by foreigners. The Gita is having universal appeal among all classes of people, in India and in foreign countries as well.

The Bhagavad Gita occurs in Mahabharata and is contained in Bhishma Parva from the 25th Chapter to 42nd Chapter. The Mahabharata is called the Fifth Veda. If the Mahabharata is taken as the Veda, then the Bhagavad Gita can be rightly called as the Upanishad, the most important part of the Veda.

There is a famous sloka which says that all the Upanishads are cows. Lord Krishna is the milk-man and Arjuna is the calf. So, the milk-man Krishna draws the milk Gita from the cows - Upanishads. Actually the cow gives milk for its calf but we, human beings, enjoy the milk. Similarly, this nectar or "amrita" of Gita, which was originally meant for Arjuna is fortunately made available to us, which we enjoy.

It is because Krishna has taught Gita to the whole world, using Arjuna as a 'vyaja' (cause), that Krishna is called the jagadguru (teacher of the world) (Krishnam Vande Jagadgurum).

There is a famous saying that those who always think of Gita, Gauga, Gayatri and Govinda are not born again in this world.

Another well-known sloka says : "Purusha Sukta is the most important in the Vedas. Vishnu Purana is the most important among the Puranas. Bhagavad Gita is the most important in the Mahabharata. Manu smriti is the most important among the Smritis."

Adi Sankara says - "By studying even one or two slokas of Bhagavad Gita, by taking even a drop of the holy water of Ganga and by worshipping the holy feet of Narayana even for a second, there will be no fear from Yama, the God of Death".

Bhagavad Gita means the song sung by the Bhagavan or the Lord. It can also be interpreted as the song pertaining to Bhagavan.

It is estimated that there are nearly 3000 commentaries on the Gita. The more important of these are the commentaries written by the three great acharyas, Sankara, Ramanuja and Madhva. Each acharya has interpreted the Gita according to his system of philosophy. The followers of these great acharyas like Vedanta Desika, Anandagiri, Sridhara, Jayatirtha and Raghavendra have also written further commentaries on the commentaries of their acharyas.

In this simple and elementary book on Gita, Sri Ramanuja's interpretation has been adopted, which is from the standpoint of Visishtadvaita philosophy. In his works, Ramanuja has referred to great acharyas of much earlier periods like Bodhayana, Tanka, Dramida, who expounded this system of philosophy.

So far as the commentary on Gita is concerned, Ramanuja has followed Alavandar's Gitārtha Sangraha. This text of Alavandar or Yamunacharya contains 32 slokas, analysing each of the 18 chapters of the Gita and also in groups of six chapters and as a whole.

Sri Vedanta Desika has written a further lucid commentary called "Tatparya Chandrika" on Ramanuja's commentary of the Gita, which is a veritable treasure for us and

leaves nothing unsaid. Tatparya Chandrika is indispensable for properly understanding and appreciating Ramanuja's commentary on the Gita.

It will be useful here to have a brief idea about the system of Visishtadvaita philosophy to appreciate this commentary on the Gita. (For fuller details, the reader is referred to the book 'A Dialogue on Hinduism' by the author). According to this philosophy, there are three tattvas or reals. These are : (1) jivatma. It is also called as chit, soul, self, atma and chetana. It is sentient, i.e. has knowledge. (2) Achetana or matter or achit. It is non-sentient, i.e., does not have knowledge. (3) Iswara or the Supreme Lord.

The jivatma or the soul is eternal. It has no beginning or end. The souls are infinite in number and are atomic in size. There is no death for the soul and the death is only for the body. The soul passes from one body to another or attains salvation or moksha.

The souls or jivatmas are divided into three categories —

- 1) Baddhas—who are subjected to repeated births and deaths and are bound in samsara ;
- 2) Muktas—who are released from the bondage of samsara and have attained moksha ;
- 3) Nityas (or Nityasuris)—who are eternally liberated like Adisesha, Garuda and Vishvakshena.

Achetana means it does not possess any knowledge and is divided into three categories as (1) matter (prakriti), (2) time (kala) and (3) suddha sattva. Matter is also called as mulaprakriti, akshara, pradhana, avyakta and triguna. Matter is made up of three qualities or attributes (gunas) which are sattva, rajas and tamas

Sri Vaikunta is fully suddha sattva. The archa forms of the Lord and Lakshmi in the temples are also suddha sattva.

Iswara or the Supreme Lord is Narayana. His essential nature is truth, knowledge, infiniteness, happiness and purity. He is present everywhere and knows everything. Out of compassion for the human beings, Narayana takes avatars and comes into this world as Rama, Krishna, etc., out of His own free will and desire. The purpose of avatars is to protect the good people and punish the wicked, and to uphold dharma.

The most important principle of Visishtadvaita philosophy is the body/soul relationship between the chetana, achetana and Iswara. The Brahman or Iswara is the soul and the other two tattvas, chetana and achetana form His body.

The Vedas are the basic fundamental authority (pramana). This world is real. Lord Sriman Narayana has all the auspicious qualities. All beings in this world are dependent on Him, i.e. supported by Him, controlled by Him and exist only for Him, i.e. for His pleasure. The entire universe starting from Brahma, devas, human beings, animals and others are all created by Him.

The ultimate aim or objective of the human being is to attain salvation or moksha. We are repeatedly born, come into this world and die. There is the repeated cycle of births and deaths. Salvation means release from this cycle of births and deaths and attainment of moksha or mukti. This means attaining Paramapada or Sri Vaikunta and permanently enjoying and serving the Lord Narayana and Mother Lakshmi.

The means or upaya that we have to adopt for achieving salvation are bhakti yoga and prapatti. The Lord is pleased with our adoption of the upaya or means and grants salvation at the end of this life itself in the case of prapatti and either at the end of this life or later in the case of bhakti yoga.

Karma yoga and jnana yoga are described in the Gita itself in detail. Karma yoga leads to jnana yoga and then to

bhakti yoga; or karma yoga directly leads to bhakti yoga. Jnana yoga leads to bhakti yoga. Ultimately, only bhakti yoga or prapatti leads to salvation.

With the above background, it will be easier to appreciate the essence of the Gita.

The Gita contains 18 chapters. These are divided into 3 parts of six chapters each. The first part of six chapters deals with karma yoga and jnana yoga. The second or middle part of six chapters deals with bhakti yoga. The third and last part of six chapters deals with the nature of Paramatma and allied topics.

- An interesting controversy has arisen as to whether Krishna preached Gita as slokas themselves as now appearing; or Krishna preached Gita to Arjuna in ordinary prose form, which Vyasa later composed into slokas. There are arguments on both sides, but the fact remains that Gita was preached by Krishna.

Ramanuja starts his commentary paying respects to the great Vaishnava saint Yamunacharya (Alavandar).

Ramanuja says : I bow to the great Yamunacharya. All my sins have been destroyed by meditating on his lotus-like feet. I have become spiritually alive, only because of him (i.e. only after studying his sacred works).

Then, Ramanuja proceeds to praise Lord Narayana and mentions His qualities with great joy. Lord Lakshmi-narayana is a vast ocean of countless auspicious qualities. He is opposed to all evil. He is infinite and is of the nature of knowledge and bliss. He, the Bhagavan, has the six major qualities, viz., 1) Knowledge, 2) Strength, 3) Lordship, 4) Valour, 5) Power and 6) Glory.

- 1) Knowledge means directly perceiving all things at all times
- 2) Strength means giving support to all things at all

times. 3) Lordship consists of ruling over all things at all times. 4) Valour is unbounded and infinite energy at all times. 5) Power is the capacity to do all things, which are impossible for others to do. 6) Glory means not requiring any assistance from any one or anything for doing anything.

His divine form is brilliant, majestic, graceful, fragrant, tender, beautiful and always youthful.

He is adorned with a number of divine ornaments, which are wonderful, eternal and pure. He possesses countless divine weapons, which are of terrible power, eternal and also auspicious, like sankha and chakra. He is the beloved consort of Goddess Lakshmi, who is equal to Him in everything-in auspicious qualities, sovereignty, grace and glory.

He is constantly praised by nityasuris like Vishvakṣena, Adishesha and Garuda and also by the jivatmas, who have attained mokṣha. Their nature, existence and activity depend completely on the Lord's will and pleasure. Their sole happiness lies in serving the divine couple.

The abode of the Lord is the supreme heaven or Śrī Vaikunṭa or Paramapada. Here the Lord is enjoyed and served by the nityasuris and muktas (liberated souls-jivatmas) fully and for all times to come. The Paramapada or Śrī Vaikunṭa abounds in innumerable objects of enjoyments and is full of infinite wonder. It is of infinite glory, eternal and faultless.

The Lord, out of sport, creates, sustains and dissolves the whole world. This world is filled with an infinite number of objects of enjoyment (achetana) and the jivatmas who enjoy them (chetana). Narayana is the supreme Brahman (Para Brahman) and is the Highest person (Purushottama).

Narayana has created the entire universe, beginning with Brahma and including Immovable objects like trees and grass. He is the vast ocean of boundless mercy, affection and

generosity towards the jivatmas. He took several avataras without giving up His own essential nature, to make it possible for the human beings to worship Him. He bestows upon them fruits like wealth, enjoyments or moksha, according to the wish of each.

He came down to earth as Krishna and made Himself visible to all people.

Although this avatara was on the pretext of removing the burden of the earth, this was really for the purpose of His becoming the object of worship and surrender, even to unworthy people like us.

He did many divine acts which captivated the minds of all men like killing the several asuras (demons) sent by Kamsa and finally Kamsa himself. He freely gave to the world the nectar (amrita) of His beautiful form and words full of love and compassion. He made Akrura, malakara (garland-maker) and many others become pious and godly.

He spoke Gita under the pretext of encouraging Arjuna to fight. He taught the way of realising Him through love (bhakti yoga). This bhakti yoga which is developed from jnana yoga and karma yoga, is the means for attaining salvation or moksha.

The above is a poor translation in English compared to the original in Sanskrit of Ramanuja's introduction in his commentary. Ramanuja's passages here are most magnificent, beautiful and cannot be described in words. The reader who knows Sanskrit is advised to read the original in Sanskrit, particularly of this portion, to appreciate its grandeur and beauty.

The story of Mahabharata is only too well-known. Lord Krishna undertook a peace mission on behalf of the Pandavas and pleaded with Duryodhana to give the Pandavas their share of the kingdom, but Duryodhana flatly refused to part

even with a small portion of the rajya. Since His peace mission failed, it was decided to start the war to enable the Pandavas to get their due share of the kingdom.

Just when the war was about to commence, Arjuna feels terribly depressed at the thought of having to fight with respected elders like Bhishma and Drona and others. It is then that Krishna starts preaching Bhagavad Gita to Arjuna; and the world has also got this nectar of the Gita in the process.

Krishna, by explaining the truth about the nature of soul and body, encourages Arjuna to fight the battle, treating this as his duty. When the war between the Pandavas and Kauravas started, Lord Krishna, out of His affection, became the charioteer or the driver of the chariot of Arjuna.

Dhritarashtra was blind in every way (i.e. including in his affection towards his wicked sons, headed by Duryodhana.) Veda Vyasa offered him the power to see the happenings in the battle field of Kurukshetra, even while in his palace. But Dhritarashtra did not want to see himself the horrible happenings in the battle field, but only wanted to hear about the same.

Then Sanjaya was bestowed by Vyasa with the power of seeing the goings-on in the battle field, without being physically present there. So Sanjaya explains in great detail to Dhritarashtra what is taking place in the battle field.



ओं श्रीपरमात्मने नमः

श्रीमद्भगवद्गीता

SRIMAD BHAGAVADGITA

प्रथमोऽध्यायः

Chapter— I

Arjuna Vishada Yoga

धृतराष्ट्र उवाच—

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

मामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥ १ ॥

धृतराष्ट्रः उवाच—Dhritarashtra said :

संजय—Sanjaya,

मामकाः—my people

पाण्डवाः च एव—and the Pandavas,

समवेताः—who had assembled

धर्मक्षेत्रे—in the holy field of

कुरुक्षेत्रे—Kurukshetra,

युयुत्सवः—eager to fight :

किं अकुर्वत—what did they do ?

Dhritarashtra : Sanjaya, my sons and the Pandavas gathered together in the holy place of Kurukshetra, having decided to fight the battle. What did they do further ? (1)

संजय उवाच—

दृष्ट्वा तु पाण्डुबानीकं व्यूढं दुर्योधनस्तदा ।
आचार्यमुपसङ्गम्य राजा वचनमब्रवीत् ॥ २ ॥

संजयः—Sanjaya

उवाच—said:

तदा—Then

राजा—the king

दुर्योधनः—Duryodhana,

दृष्ट्वा तु—seeing

पाण्डुबानीकं—the army of Pandavas

व्यूढं—arranged (for the battle),

उपसंगम्य—approaching

आचार्यं—the master (Drona)

अब्रवीत्—said

वचनं—these words:

Sanjaya : Duryodhana saw the army of the Pandavas ready for the battle. He then went to Dronacharya and told him as follows : (2)

पश्येतां पाण्डुपुत्राणामाचार्यं महतीं चमूम् ।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ ३ ॥

आचार्यं—Master,

पश्य—see

एतां—this

महतीं—great

चमूम्—army

पाण्डुपुत्राणां—of the sons of Pandu,

व्य्हां well arranged
 द्रुपदपुत्रेण—by the son of Drupada,
 तव—(who is) your
 धीमता—intelligent
 शिष्येण—disciple.

This great army of Pandavas is ready for battle,
 being led by your student, the intelligent Dhrishta-
 dyumna, the son of Drupada. (3)

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।
 युयुधानो विराटश्च द्रुपदश्च महारथः ॥ ४ ॥

अत्र—Here (are)
 शूराः—skilled
 महेष्वासाः—great bowmen
 भीमार्जुनसमाः—who are equal to Bhima and Arjuna
 युधि—in war (viz),
 युयुधानः—Yuyudhana,
 विराटः च—Virata
 द्रुपदः च—and Drupada,
 महारथः—the master of the great chariot.

धृष्टकेतुश्चेकितानः काशीराजश्च वीर्यवान् ।
 पुरजित्कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः ॥ ५ ॥

धृष्टकेतुः—Dhrishtaketu,
 चेकितानः—Chekitana
 वीर्यवान्—and the powerful
 काशीराजश्च—king of Kasi,

पुरुजित्—Purujit,

कुन्तिभोजः—Kuntibhoja

शैब्यः च—and Saibya,

नरपुंगवः—the best among men; (contd.)

In the army of the Pandavas, there are men of great valour and strength. There are many among them, who are equal to Bhima and Arjuna in the battle. There are Yuyudhana, Virata, Drupada, Dhrishtaketu, Chekitana, the powerful king of Kasi, Purujit, Kuntibhoja and Saibya, the best of men. (4,5)

युधामन्युश्च विक्रान्तः उत्तमौजाश्च वीर्यवान् ।

सौमद्रो द्रौपदेयाश्च सर्वे एव महारथाः ॥ ६ ॥

विक्रान्तः—the mighty

युधामन्युश्च—Yudhamanyu,

वीर्यवान्—the powerful

उत्तमौजाश्च—Uttamaujas.

सौमद्रः—the son of Subhadra,

द्रौपदेयाश्च—and the sons of Draupadi:

सर्वे एव—all these people

महारथाः—are expert masters of the chariot.

Again there are the mighty Yudhamanyu, Uttamaujas, the son of Subhadra, Abhimanyu and the sons of Draupadi. All of them are great masters and experts. (6)

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।

नायका मम सैन्यस्य संशयं तान्ब्रवीमि ते ॥ ७ ॥

वृजोत्तम—Drona (the best among brahmins).
 निबोध—please know
 तान् ये—those who
 विशिष्टाः—are special and great
 अस्माकं नु—among us
 नायकाः—and the leaders
 मम सैन्यस्य—of my army.
 ते ब्रवीमि—I will tell you
 तान्—about) them
 संशयं—for (your) understanding.

मवान्मोहमश्च कर्णश्च कृपश्च समितिजयः ।

अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥ ८ ॥

मवान्—Yourself,
 माप्सश्च—Bhisma,
 कर्णश्च—Karna
 कृपश्च—and Kripa
 समितिजयः—who will win the war,
 अश्वत्थामा—Aśvatthama,
 विकर्णश्च—Vikarna
 तथैव च—and also
 सौमदत्तिः—the son of Somadatta;

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।

नानाशस्त्रप्रणाः नर्वे युद्धविहारदाः ॥ ९ ॥

बहवः—and many
 अन्ये च—other
 शूराः—valiant men

त्यक्तजीविताः—ready to give up their lives
 मय्यै—for my sake,
 सर्वै—and all of them
 नानाशस्त्रप्रहरणाः—having many arms and
 equipments
 युद्धविशारदाः—and well versed in the art of war
 (are there).

If we come to our side, you are there, then
 Bhishma, Karna, Kripa, Asvatthama, Vikarna and
 also the son of Somadatta. There are many other
 heroes here on our side, who have offered their
 lives for my sake. All of them are well-versed in
 the science of war and have various kinds of
 weapons. (7, 8, 9)

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।
 पर्याप्तं हि बलमेतेषां बलं भीष्माभिरक्षितम् ॥ १० ॥

तत्—Therefore
 अस्माकं—our
 बलं—army
 अभिरक्षितं—(which is) protected by
 भीष्म—Bhishma
 अपर्याप्तं—is not adequate;
 इदं—(but) this
 बलं—army
 तेषां—of theirs (Pandavas),
 अभिरक्षितं—protected
 भीम—By Bhima,
 पर्याप्तं—is adequate (to win the war).

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।

भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ ११ ॥

सर्व एव हि—All indeed
भवन्तः—(of) you people
अभिरक्षन्तु—protect
भीष्म एव—specially Bhishma,
अवस्थिताः—remaining
यथाभागं—in your places
सर्वेषु च—in all
अयनेषु—openings into our army.

But still our army is inadequate, although protected by Bhishma. The army of Pandavas is well protected by Bhima and is adequate. Therefore, all of you guard Bhishma well, staying in your respective positions. (10, 11)

तस्य संजनयन् ह्रस्वं कुरुवृद्धः पितामहः ।

सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥ १२ ॥

कुरुवृद्धः—The elder of the Kurus,
प्रतापवान्—the majestic
पितामहः—grandfather (Bhishma),
विनद्य—roaring
उच्चैः—loudly
सिंहनादं—like a lion,
दध्मौ—blew
शङ्खं—his conch
संजनयन्—to arouse

यं —j oy,

तस्य —in him (Duryodhana).

ततः शङ्खाश्च मेयंश्च पणवानकगोमुखाः ।

सहस्रैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ १३ ॥

ततः—Then

शङ्खाश्च—conches,

मेयंश्च—drums,

पणवानकगोमुखाः—trumpets, horns and others

अभ्यहन्यन्त—were sounded

सहस्रैव—immediately.

सः शब्दः—That sound

अभवत्—became

तुमुलः—terrific.

When Duryodhana spoke thus, the grand old Bhishma, seeing his grief, wanted to encourage him. So, he roared like a lion and blew his conch, so as to cheer up Duryodhana. Then trumpets, conches and drums were all sounded by others in the army of Duryodhana and there was a tumultuous uproar. (12, 13)

ततः श्वेतं हयैर्युक्ते महति स्यन्वने स्थितौ ।

माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रवदमतुः ॥ १४ ॥

ततः—Then

माधवः—Krishna

पाण्डवश्चैव—and Arjuna,

स्थितौ—stationed in

महति—the great
 स्यन्दने—chariot,
 युक्ते—attached to
 श्वेतैः—white
 द्रव्यैः—horses,
 प्रदध्मतुः—blew
 दिव्यौ—divine
 शङ्खौ—conches.

पाञ्चजन्यं हृषीकेशो देवदत्तं घनंजयः ।

पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ १५ ॥

हृषीकेशः—Krishna (the Controller of indriyas)
 (blew)

पाञ्चजन्यं—the conch, Panchajanya;

घनंजयः—Arjuna (blew)

देवदत्तं—the conch Devadatta;

वृकोदरः—Bhima

भीमकर्मा—of terrific deeds

दध्मौ—blew

महाशङ्खं—the great conch

पौण्ड्रं—Paundra.

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।

नकुलः सहदेवश्च सुघोषमणिपुष्पको ॥ १६ ॥

कुन्तीपुत्रः—The son of Kunti,

राजा—king

युधिष्ठिरः—Yudhishtira (blew)

अनन्तविजयं—Anantavijaya;

नकुलः—Nakula

सहदेवश्च—and Sahadeva (blew)

सुघोषमणिपुष्पकौ—(the conches) Sughosha and
Manipushpaka.

Then Krishna and Arjuna, seated in their great chariot, which was drawn by white horses, also blew their divine conches. Krishna blew His conch Panchajanya and Arjuna blew his conch Devadatta, making the worlds tremble with the noises. Others also followed.

Bhima blew his great conch Paundra. Yudhishtira blew the conch Anantavijaya, Nakula his conch Sughosha and Sahadeva his conch Manipushpaka. (14, 15, 16)

काश्यश्च परमेष्वासः शिखण्डो च महारथः ।

धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ १७ ॥

परमेष्वासः—The great man of the bow,

काश्यश्च—the king of Kasi,

महारथः—the mighty warrior

शिखण्डी च—Sikhandi,

धृष्टद्युम्नः—Dhrishtadyumna,

विराटश्च—Virata

सात्यकिश्च—and Satyaki,

अपराजितः—the unconquerable; (contd.)

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।

सौमद्रश्च महाबाहुः शङ्खान्वटम्पुः पृथक्पृथक् ॥ १८ ॥

द्रुपदः—Drupada,
 द्रौपदेयाश्च—the sons of Draupadi
 महाबाहुः—and the strong - armed
 लौमद्रश्च—son of Subhadra
 दध्मुः—blew
 शङ्खान्—the conches
 पृथक्पृथक्—again and again,
 पृथिवीपते—Dhritarashtra (Master of the earth),
 सर्वशः—everywhere.

The other great warriors in the Pandava army,
 the king of Kasi, Sikhandi, Dhritadyumna, Virata,
 Satyaki, Drupada, Abhimanyu and the sons of
 Draupadi also blew their conches. (17, 18)

स घोषो घातंराष्ट्राणां हृदयानि व्यदारयत् ।
 नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥ १९ ॥

सः—That
 तुमुलः—terrific
 घोषः—sound,
 व्यनुनादयन्—echoing
 नभश्च—over the heaven
 पृथिवी चैव—and the earth,
 व्यदारयत्—tore
 हृदयानि—the hearts
 घातंराष्ट्राणां—of the sons of Dhritarashtra.

The great and roaring sound of the conches,
 blown by the great warriors of the Pandava army,
 pierced the hearts of Duryodhana and his brothers

and echoed over heaven and earth. The Kauravas trembled with fear and were afraid that they had already lost the war. (19)

अथ व्यवस्थितान् दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ।

प्रवृत्ते शस्त्रसंपाते घनुदद्यम्य पाण्डवः ॥ २० ॥

अथ—Then

पाण्डवः—Arjuna,

कपिध्वजः—having Hanuman on his flag,

दृष्ट्वा—seeing

धार्तराष्ट्रान्—the sons of Dhritarashtra

व्यवस्थितान्—decided to fight,

उदद्यम्य—raising

घनुः—(his) bow

शस्त्रसंपाते—as the clashing of arms

प्रवृत्ते—commenced; (contd.)

Seeing the sons of Dhritarashtra ready for the battle, Arjuna who was having the flag of Hanuman over his chariot, raised his bow, ready to hurl the arrows. (20)

हृषीकेशं तदा वाक्यमिदमाह महीपते ।

अर्जुन उवाच —

सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥ २१ ॥

महीपते—Dhritarashtra, (Lord of the earth),

तदा—then

आह—(Arjuna) said

एतद्—these

वाक्यं—words

हृषीकेशं—to Krishna (the Lord of the indriyas).

अर्जुनः उवाच—Arjuna said:

अच्युत—Krishna (who do not let down Your devotees).

स्थापय—station

मे—my

रथं—chariot

मध्ये—between

ऊभयोः—the two

सेनयोः—armies.

He then spoke to Krishna who was an ocean of knowledge, power, strength, sovereignty, valour and glory; who, out of sport, creates, sustains and dissolves the world, at His will; and who, out of His infinite love, was driving the chariot of Arjuna. Arjuna : Krishna, take my chariot between the two armies. (21)

यावदेतास्मिरीक्षेऽहं योद्धुकामानवस्थितान् ।

कर्मणा सह योद्धव्यमस्मिन्नरणसमुद्यमे ॥ २२ ॥

अहं—I

निरीक्षे—will see

अस्मिन्—in this

रणसमुद्यमे—beginning of the war

यावत् एतान्—those who

अवस्थितान्—are assembled

योद्धुकामान्—eager to fight;

कैः सह—along with whom
 योद्धव्यं—the war is to be fought
 मया—by me.

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।
 धार्तराष्ट्रस्य दुर्बुद्धेर्दुष्टे प्रियचिकीर्षवः ॥ २३ ॥

अहं—I
 अवेक्षे—will see
 एते—those
 ये—who
 समागताः—are assembled
 अत्र—here
 योत्स्यमानान्—ready to fight,
 प्रियचिकीर्षवः—eager to please
 युद्धे—in the war
 दुर्बुद्धेः—the evil-minded
 धार्तराष्ट्रस्य—son of Dhritarashtra (Duryodhana).

I want to see clearly the people who are standing here, ready to fight on our side. I also want to see people who are ranged against us, having joined the opposite side, to please the wicked Duryodhana. (22, 23)

संजय उवाच—

एवमुक्त्वो हृषीकेशो गुडाकेशेन भारत ।
 सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ २४ ॥

संजयः उवाच—Sanjaya said:
 भारत—Dhritarashtra,

एवं—thus

उक्तः—told

गुडाकेशेन—by Arjuna (of curly hair),

हृषीकेशः—Krishna (the Lord of the indriyas),

स्थापयित्वा—stationing

स्थोत्तमं—the excellent chariot

मध्ये—between

उभयोः—the two

सेनयोः—armies; (contd.)

Sanjaya : Dhritarashtra, Krishna stationed the chariot between the two armies, as told by Arjuna. (24)

भीष्मद्रोणप्रमुखतः सर्वेषां च महोक्षिताम् ।

उवाच पार्थ पश्येतांस्समवेतान्कुरुनिति ॥ २५ ॥

भीष्मद्रोणप्रमुखतः—in the presence of Bhishma and Drona

सर्वेषां च—and all other

महोक्षितां—kings,

उवाच—(Krishna) said

इति—thus:

पार्थ—Arjuna,

पश्य—see

एतान्—these

समवेतान्—assembled

कुरुन्—Kurus.

Bhishma, Drona and others were looking on, when Krishna said : Arjuna, look at these descen.

dents of Kuru, Kauravas, who have joined to fight
against you. (25)

तत्रापश्यत्स्थिताम्पार्थः पितृन्थ पितामहान् ।

आचार्यन्मातुलान्भ्रातृन्पुत्रान्पौत्रान्सखींस्तथा ॥२६॥

अथ—Thereafter

पार्थः—Arjuna

अपश्यत्—saw

स्थितान्—standing

तत्र—there

पितृन्—father,

पितामहान्—grandfathers,

आचार्यान्—teachers,

मातुलान्—uncles,

भ्रातृन्—brothers,

पुत्रान्—sons,

पौत्रान्—grandsons

तथा—and also

सखीन्—friends; (contd.)

अशुरांसुहृदश्चैव सेनयोरुभयोरपि ।

सान्समीक्ष्य स कौन्तेयः सर्वास्त्रघ्नान्स्थितान् ॥ २७ ॥

अशुरान्—fathers-in-law,

सुहृदश्चैव—and well-wishers

उभयोः अपि—in both

सेनयोः—armies.

समीक्ष्य—Seeing

सर्वान्—all

तान्—those

यन्धन—relations

अग्रस्थितान्—assembled,

सः कौन्तेयः—the son of Kunti, Arjuna (Contd.)

कृपया परयाविष्टो विषीदन्निदमब्रवीत् ।

अर्जुन उवाच—

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥ २८ ॥

अब्रवीत्—said

इदं—this,

आविष्टः—overwhelmed with

परया—great

कृपया—compassion

विषीदन्—and grieving :

(अर्जुनः उवाच—Arjuna said)

कृष्ण—Krishna,

दृष्ट्वा—seeing

इमं—these

स्वजनं—people of ours

समुपस्थितं—stationed here,

युयुत्सुं—eager to fight, (Contd.)

सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।

वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ २९ ॥

मम—my

गात्राणि—limbs

सीदन्ति—become weak

मुखं च—and the face also
 परिशुष्यति—becomes dry.
 वेपथुश्च—Trembling occurs
 मे—in my
 शरीरे—body;
 रोमहृष्यंश्च जायते—the hairs also stand on end.

Arjuna saw all those lined up against the Pandavas - the grandfathers, uncles, acharyas, cousins, brothers, sons, fathers-in-law, grandsons and friends. Seeing such close relatives lined up against the Pandavas ready for the battle, Arjuna was overcome by pity and compassion and spoke in sorrow.

Arjuna : Krishna, seeing these relatives ready to fight, my limbs give away, my mouth dries up, my body trembles and the hairs stand on the end.
 (26-29)

गाण्डीवं क्षंसते हस्तात्त्वक्चैव परिदह्यते ।

न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥ ३० ॥

गाण्डीवं—The Gandiva
 क्षंसते—slips
 हस्तान्—from my hand.
 त्वक् च एव - The skin also
 परिदह्यते—burns.
 न च शक्नोमि—I am not able
 अवस्थातुं—to stand.
 मे मनः च—My mind also
 भ्रमतीव च—reels.

निमित्तानि च पश्यामि विपरीतानि केशव ।

न च श्रेयोऽनुपश्यामि हृत्वा स्वजनमाहवे ॥ ३१ ॥

केशव—Kesava,

पश्यामि—I see

विपरीतानि—bad

निमित्तानि च—omens also.

न अनुपश्यामि—I do not see

श्रेयः—good

हृत्वा—in killing

स्वजनं—our own people

आहवे—in the war.

My bow Gandiva slips from my hand and my skin is burning. I am even unable to stand steady. My mind is whirling in confusion. I see bad omens. I do not find anything good in killing these relatives of mine in war. (30-31)

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।

किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥ ३२ ॥

कृष्ण—Krishna,

न काङ्क्षे—I do not desire

विजयं—victory in war

न च राज्यं—nor the kingdom,

सुखानि च—nor the pleasures.

गोविन्द—Govinda,

किं नः राज्येन—what use is the kingdom to us

किं भोगैः—what is the use of enjoyments

जीवितेन वा—or even of living ?

I do not want victory in war. I do not want the kingdom. I do not want the pleasures of being the king. What is the use of this kingdom and its pleasures? What is the use in living itself, if we have to kill our relatives? (32)

येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ।
त इमेऽवस्थिता युद्धे प्राणास्त्यक्त्वा धनानि च ॥३३॥

येषामर्थे—Those, for whose sake
राज्यं—the kingdom,
भोगाः—enjoyments
सुखानि च—and pleasures
काङ्क्षितं—are desired
नः—by us;
ते इमे—they are
अवस्थिताः—standing
युद्धे—in the war
त्यक्त्वा—ready to give up
प्राणान्—their lives
धनानि च—and also their wealth.

Those relatives, for the sake of whom we may desire the kingdom, and with whom we would like to share the pleasures and enjoyments, are all lined up against us in the battle. They are risking their lives and wealth in the war. (33)

आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।
मातुलाः श्वशुराः पौत्राः स्याताः सम्बन्धिनस्तथा ॥

आचार्याः—Our teachers,
पितरः—fathers,

पुत्राः—sons,
 तथा एव च—and also
 पितामहाः—grandfathers,
 मातुलाः—uncles,
 श्वशुराः—fathers-in-law,
 पौत्राः—grandsons,
 स्यालाः—brothers-in-law,
 तथा—and also
 संश्विनः—relatives:

Acharyas, fathers, sons, grandfathers, uncles,
 fathers-in-law, grand sons and all relatives are
 ready to fight against us. (34)

एतान् हन्तुमिच्छामि हन्तोऽपि मधुसूदन ।
 अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥ ३५ ॥

मधुसूदन—Krishna (Slayer of Madhu),
 न इच्छामि—I do not want
 हन्तुं—to kill
 एतान्—these people,
 हन्तोऽपि—even if they are to kill me,
 हेतोः अपि—even for the sake of
 राज्यस्य—kingdom of
 त्रैलोक्य—the three worlds;
 किं—what of
 महीकृते—this world.

I do not want to fight and kill them, even for
 getting the kingship of all the three worlds. So,
 where is the question of killing them for the sake of
 this earth only ? I do not wish to kill them, even if
 I am to be killed. (35)

निहत्य धार्तराष्ट्रानः का प्रीतिः स्याज्जनादेन ।
पापमेवाश्रयेदस्मान्हृत्वेतानततायिनः ॥ ३६ ॥

जनादेन — Krishna (Destroyer of enemies),
का प्रीतिः — what pleasures
स्यात्—will be (there)
नः—to us
निहत्य—in killing
धार्तराष्ट्रान्—the sons of Dhritarashtra ?
हन्वा —By killing
एतान्—these
आततायिनः—wicked people
पापं एव—only sin
आश्रयेत्—will accrue
अस्मान—to us.

तस्मान्मार्हा वयं हन्तुं धार्तराष्ट्रान्सवान्धवान् ।
स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ ३७ ॥

माधव — Krishna,
तस्मान्—therefore
न अर्हाः—it is not fit
वयं — for us
हन्तुं—to kill
धार्तराष्ट्रान्—the sons of Dhritarashtra
सवान्धवान्—along with their relatives.
कथं हि—How indeed,
हन्वा —killing
स्वजनं—our own people,
सुखिनः स्याम—can we be enjoying pleasures?

What happiness can we get after killing the Kauravas? Only sin will come to us by killing these sinful persons. Therefore, we will not be justified in killing the sons of Dhritarashtra and their relatives. How can we be happy after killing our own people? (36, 37)

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।

कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥ ३८ ॥

यदि अपि—Even though
एते—these people,
चेतसः—with their mind
अपहृत—overwhelmed
लोभ—by greed,
न पश्यन्ति—do not see
दोषं—the evil
कृतं—caused by
कुलक्षय—the destruction of the family
पातकं च—and the sin of
द्रोहे—being treacherous
मित्र—to friends ;

कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।

कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥ ३९ ॥

जनार्दन—Krishna (Destroyer of enemies),
कथं—how
न ज्ञेयं—can it be not known
अस्माभिः—by us,
निवर्तितुं—to avoid

अस्मात्—this
 पापात्—sin,
 प्रणश्यन्ति—seeing
 दोषं—the evil
 कुलक्षयकृतं—in destroying the family ?

It is true that the Kauravas are full of greed. They do not see anything wrong in the destruction of the family. They do not realise it as sin in being treacherous towards friends. But, we are able to see the great evil in the destruction of the family. So, should we not stop doing such a sinful act ?
 (38, 39)

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।

धर्मो नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥ ४० ॥

कुलक्षये—In the destruction of the family,
 सनातनाः—ancient
 कुलधर्माः—family virtues
 प्रणश्यन्ति—perish ;
 नष्टे—with the loss of
 धर्म—such virtues,
 अधर्मः—adharma
 अभिभवति—takes over
 कृत्स्नं—the whole
 कुलं इत—family indeed.

If the family is destroyed, the traditional family virtues (dharma) also die. When virtue or dharma is lost, adharma takes over in the family. (40)

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।

स्त्रीषु दुष्टासु वाष्ण्य जायते वर्णसंकरः ॥ ४१ ॥

कृष्ण—Krishna,

अभिभवात्—with the rising

अधर्म—of adharma,

कुलस्त्रियः--the family women

प्रदुष्यन्ति—become bad.

वाष्ण्य—Krishna (of the Vrishni family),

स्त्रीषु -with the women

दुष्टासु—becoming bad,

संकरः--mixing

वर्ण—of castes

जायते—takes place.

As a result of adharma dominating, family women become defiled and tainted. When the women become tainted, mixing up of castes takes place. (41)

संकरो नरकायैव कुलघ्नानां कुलस्य च ।

पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥ ४२ ॥

संकरः—The mixing of castes

नरकायैव—leads only to hell

कुलघ्नानां—those who destroy the family

कुलस्य च—and the family also.

पितरः—The pitrus

एषां हि—of these people

पतन्ति—fall indeed

लुप्त--deprived

पिण्डोदकक्रियाः of pinda and tarpana.

The mixing up of such castes leads to hell those people, who are responsible for this state of affairs. The pitrus (manes) of such people also fall, for want of the ceremonial offerings of food and water, given during *śrāddha* and *tarpana*. (42)

दोषैरेतैः कुलघ्नानां वर्णसंकरकारकैः ।

उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ ४३ ॥

ऐतैः—By these

दोषैः—sins

कुलघ्नानां—of the destroyers of the family,

कारकैः—causing

वर्णसंकर—(such) mixing of castes,

शाश्वताः—eternal

जातिधर्माः—virtues of caste

कुलधर्माश्च—and the virtues of family also

उत्साद्यन्ते—are destroyed.

By such evil deeds and inter-mingling of castes, the traditional virtues and the dharmas pertaining to the different castes get destroyed. (43)

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।

नरकेनियतं वासो भवतीत्यनुशुभ्रम् ॥ ४४ ॥

जनार्दन—Krishna (Destroyer of opponents),

अनुशुभ्रम्—we have heard

इति—that

नियतं—eternal

वासः—living

नरके—in hell

मयति—takes place
 मनुष्याणां—to people,
 उत्सन्न—who destroy
 कुलधर्माणां—the family virtues.

We hear that those people, who destroy family virtues and traditions fall into hell and suffer there eternally. (44)

अहो वत् महत्पापं कर्तुं व्यवसिता वयम् ।
 यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ ४५ ॥

अहो वत्—Alas,
 वयं—we
 व्यवसिताः—made efforts
 कर्तुं—to commit
 महत्पापं—great sin,
 यत्—by attempting
 हन्तुं—to kill
 स्वजनं—our own people,
 लोभेन—due to greed
 राज्य सुख—for the pleasures of kingdom.

We are about to commit such a great sin. Out of greed for the kingdom and its pleasures, we have started for the battle, ready to kill our own relatives. (45)

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।
 धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ ४६ ॥

तद् भवेत्—It will be
 क्षेमतरं—better

मे—for me

यदि—if

धृतराष्ट्राः—the sons of Dhritarashtra,

शस्त्राण्यः—with arms in their hands,

हन्तुः—kill,

मां—me

रणे—in the war,

अप्रतीकारं—myself not fighting back

अशस्त्रं—and being without arms.

If the sons of Dhritarashtra kill me with their weapons, when I am myself unarmed, it is far better for me than myself killing them. (46)

संजय उवाच—

एवमुक्त्वार्जुनः संख्ये रथोपस्थ उपाविशत् ।

विवृज्य सशरं चापं शोकसंविग्नमानसः ॥ ४७ ॥

संजयः उवाच—Sanjaya said:

अर्जुनः—Arjuna,

उक्त्वा—saying

एवं—thus

संख्ये—in the battle-field,

उपाविशत्—sat down

रथोपस्थे—in the floor of the chariot,

विवृज्य—throwing away

चापं—his bow

सशरं—along with the arrows,

मानसः—with his mind

संविग्न—overwhelmed

शोक—by grief.

Sanjaya said: Arjuna spoke thus on the battle field. He then threw down his bow and arrows and sat down on the floor of the chariot, overwhelmed with grief.

Sanjaya continued: Arjuna is noble-minded, has compassion even on the enemies, has strong family affections and is observing dharma.

The Kauravas tried to kill Arjuna, along with his brothers, by burning the lac house where they were staying. In spite of such murderous attempts by Kauravas, Arjuna did not want to kill them even in war, because of his compassion, good nature and affection for them. Saying that he will not fight at all and feeling sorrow at the idea of losing his relatives (Kauravas), Arjuna sat down in the chariot.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूत्रनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादेऽर्जुनविषादयोगो
नाम प्रथमोऽध्यायः ॥ १ ॥



अथ द्वितीयोऽध्यायः

Chapter—II

Sankhya Yoga

इत्यथ उवाच—

तं तथा कृपयाविष्टमधुपूर्णकुलेक्षणम् ।

विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ १ ॥

संजयः उवाच—Sanjaya said:

मधुसूदनः—Krishna (slayer of Madhu)

उवाच—said

इदं वाक्यं—this sentence (words)

तं—to him,

तथा—who was thus

कृपयाविष्टं—full of compassion,

ईक्षणं—with his eyes

आकुल—troubled and

पूर्णं—full of

मधु—tears

विषीदन्तं—and grieving.

Sanjaya said : Arjuna was thus overwhelmed with pity and compassion. His eyes were full of tears. Krishna spoke to Arjuna: (1)

वीरवयान् उवाच—

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।

अनायं ज्ञष्टमस्वार्थमकीर्तिकरमर्जुन ॥ २ ॥

श्री भगवान् उवाच—Krishna said:

अर्जुन—Arjuna,

कुतः—from where

समुपस्थितं—has come

त्वा—to you

इदं—this

कामलं—grief

विषमे—in an unworthy matter—

अनार्यजुष्टं—(grief) which is attained by fools,

अस्वर्ग्यं—which does not lead to svarga

अकीर्तिकरं—and is disgraceful ?

Krishna : How has this useless, unworthy weakness come over you ? Why has this sort of attitude come to you at this time ? Such a weakness is found only in ignoble and foolish people. It brings disgrace and ill-fame and stands in the way of attainment of svarga. (2)

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।

क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप ॥ ३ ॥

पार्थ—Arjuna (son of Pritha-Kunti),

मा स्म गमः—do not get this

क्लैब्यं—cowardice.

एतत्—This

न उपपद्यते—does not become

त्वयि—you.

परंतप—Arjuna (victor of the enemies),

उत्तिष्ठ—arise,

त्यक्त्वा—giving up

क्षुद्रं—this mean
 दौर्बल्यं—weakness
 हृदय—of heart.

Do not get into this unmanly weakness. Give up completely this grief of yours. This does not behove a great and noble warrior like you. Give up this weakness of heart and get ready for the battle.

Arjuna was agitated by love, pity and fear of committing sin by fighting the war. He did not realise that what Lord Krishna said was the best advice and was of great benefit to him.

He again spoke to Krishna. (3)

अर्जुन उवाच—

कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन ।
 इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ ४ ॥

अर्जुनः उवाच—Arjuna said :
 मधुसूदन—Krishna (slayer of Madhu),
 अरिसूदन—destroyer of foes,
 कथं—how
 महं—(can) I
 प्रतियोत्स्यामि—fight
 संख्ये—in the war
 इषुभिः—with arrows (against)
 भीष्मं—Bhishma
 द्रोणं च—and Drona
 पूजार्हौ—who are fit to be worshipped ?

गुरुनहत्वा हि महानुभावान्
 श्रेयो भोक्तुं भक्षमपीह लोके ।
 हत्वार्थकामास्तु गुरुनिहंश्च
 भुञ्जीय भोगान्दधिरप्रदिग्धान् ॥ ५ ॥

श्रेयः हि—Better indeed
 भोक्तुं—to eat
 भैक्षं अपि—even by begging
 इह लोके—in this world,
 अहत्वा—without killing
 महानुभावान्—the great souls
 गुरुन्—viz. acharyas.
 भुञ्जीय—How can I enjoy
 भोगान्—pleasures
 प्रदिग्धान्—smeared
 दधिर—with blood,
 इह एव—here itself
 हत्वा—after killing
 गुरुन्—the acharyas
 अर्थकामान् तु—who are desirous of wealth ?

Arjuna : How can I fight Bhishma and Drona, who have to be honoured and are worthy of worship? It is even better to live by begging in this world, rather than killing such highly respectable elders.

After killing such elders, who have come here to fight, I will only be enjoying the pleasures - the same pleasures which they are now enjoying - but smeared with their blood and seated in their very seats. Is such a pleasure worth enjoying ? (4, 5)

न चेत्तद्विद्मः कतरन्नो गरीयो
यद्वा जयेम यदि वा नो जयेयुः ।
यानेव हत्वा न जिजीविषाम-
स्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ ६ ॥

यद्वा—Whether
जयेम—we will win
यदि वा—or whether
जयेयुः नः—they will win over us :
कतरन्—which
गरीयः—is better
नः—for us ;
एतत् च—this also
न विद्मः—we do not know.
धार्तराष्ट्राः—The sons of Dhritarashtra,
हत्वा—after killing
यान् एव—whom,
न जिजीविषामः—we do not want to live;
ते—they
अवस्थिताः—are standing
प्रमुखे—before us.

I am not sure whether we will win over them or they will win over us. I do not also know, which of the two is better for us. The Kauravas stand before us, ready to fight. But I do not want to live after killing them in the war.

I do not care even if the Kauravas kill me in the war, if I do not fight after having started the war. They do not know what is just and what is unjust. It

is better to be killed by such people, than achieving victory, by killing them. (6)

कार्पण्यदोषोपहतस्वभावः

पृच्छामि त्वां धर्मसंमूढचेताः ।

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे

शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ ७ ॥

उपहत स्वभावः—With my nature upset
कार्पण्यदोष—by the fault of compassion
चेताः—and mind
धर्मसंमूढ—not knowing what is dharma,
पृच्छामि—I am asking
त्वां—You
ब्रूहि—to tell
मे—me
तत्—that
यत् निश्चितं—which surely
श्रेयः स्यात्—will be good (for me).
अहं—I am
ते—Your
शिष्यः—disciple ;
शाधि—teach
मां—me
प्रपन्नं—who have sought refuge
त्वां—in You.

I have become weak in spirit. I do not know what is good. I do not know what is dharma. So, please tell me what is good for me. I am Your disciple. I seek refuge in You. Please teach me. (7)

न हि प्रपश्यामि ममापनुद्यात्
यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्धं
राज्यं सुराणामपि चाधिपत्यम् ॥ ८ ॥

न हि प्रपश्यामि—I do not see
यत्—that which
अपनुद्यात्—will remove
शोकं—the grief,
उच्छोषणं—which is drying up
मम—my
इन्द्रियाणां—indriyas,
अवाप्य अपि—even after attaining
भूमौ—in this world
राज्यं—kingdom
असपत्नं—without enemies
ऋद्धं—and full of wealth ;
आधिपत्यं च—and lordship
सुराणां—of devas.

Even if I get in this world the kingdom, full of wealth and pleasures, free from enemies; and even if I get lordship over the devas; the sorrow will still be there. This sorrow is drying up my senses. I do not know how this sorrow can be removed. (8)

संक्षेप उवाच—

एवमुक्त्वा हृषीकेशं गृडाकेशः परंतपः ।
न योःस्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥ ९ ॥

संजयः उवाच—Sanjaya said :

उक्त्वा—Saying

एवं—thus

हृषीकेशं—to Krishna (Lord of the indriyas),

गुडाकेशः—Arjuna (who had conquered sleep)

परंतपः—who had subdued his enemies

उक्त्वा—and again saying

गोविन्दं—to Krishna

इति—that

न योत्स्ये—"I will not fight",

वमच ह—remained

तर्णो—silent.

Sanjaya said : Arjuna, who easily wins over enemies, said again to Krishna that he will not fight and then became silent.

Arjuna's natural character of being brave was overshadowed by love and pity, which were uncalled for. He thought that war was not justified, whereas it was the highest duty of the kshatriyas. The Supreme Lord, Krishna, was moved by the pitiable plight of Arjuna and began teaching him the truth about jivatma and its nature. The Lord knew that Arjuna's doubts will be cleared, only by knowing the nature of jivatma. Then he would fight, without concern about the result.

Actually, Arjuna thought, by mistake, that what was just and correct (ie. fighting the war) was not just. So, Krishna's teaching was to enlighten Arjuna, who had sought refuge in Him. (9)

तमुवाच हृषीकेशः प्रहसन्निव भारत ।

सेनयोश्चयोर्मध्ये विषीदन्तमिव वचः ॥ १० ॥

भारत—King Dhritarashtra,

हृषीकेशः—Krishna (Lord of the indriyas)

उवाच—said

इदं वचः—these words

प्रहसन्निव—as if smiling derisively

तम्—to him (Arjuna)

विषीदन्तं—who was grieving,

मध्ये—(standing) between

उभयोः—both

सेनयोः—armies.

Krishna said as follows, as if smilingly, to the grieving Arjuna, standing between the two armies.

Arjuna was ignorant about the real nature of body and soul (jivatma). But he was speaking about duty, which is based on knowledge of the soul, as distinct from the body. He was thus having contradictory ideas and was confused, not knowing what to do.

So, Krishna in His preaching, taught the essential nature of the jivatma and Paramatma (Himself), as also karma yoga, jnana yoga and bhakti yoga. (10)

धीमन्मवाच—

अशोकवान्मवशोचस्त्वं प्रज्ञावादीश्च भाषसे ।

गतासूनगतासून् नानुशोचन्ति पण्डिताः ॥ ११ ॥

भीमगवाञ् उवाच—Krishna said:

त्वं—You

अन्वशोचः—are grieving (for people)

अशोच्यान्—who are not fit to be grieved for.

वायसे—You speak

प्रज्ञावादांश्च—wise words also.

पण्डिताः—Intelligent people

न अनुशोचन्ति—do not feel sorry

गतासून्—either for bodies

अगतासून् च—or for jivatmas.

Krishna: You are grieving for those who do not deserve such a grief. You are speaking words, which appear to be wise, as if you know the nature of body and soul. For the wise people, who have the knowledge about the nature of body and soul, there is no cause for grief.

You are feeling sorrow in having to fight the war, but you do not know the nature of the body or the soul (jivatma), which is different from the body, and is eternal. You do not know your duties, which consist of fighting in a righteous war. When you fight this war, without any desire for fruits, it will enable you to realise the true nature of the soul.

Krishna here wants to teach that there is nothing to grieve about the soul or body. The soul is eternal; it has no birth or death and therefore there is nothing to grieve about the soul.

On the other hand, the body is insentient (achetana) and by its very nature, is subject to

change. Hence there is no point in grieving over the loss or death of the body, which is natural and unavoidable. (11)

न त्वेषाहं जातु नासं न त्वं नेमे जनाधिपाः ।

न चैव न मविष्यामः सर्वे वयमतः परम् ॥ १२ ॥

न तु एव अहं—It is not that I, the Lord

नासं—was not existent

जातु—before

न त्वं—nor you,

न इमे जनाधिपाः—nor these kings, (were not
existent).

न च एव—It is also not that

सर्वे वयं—all of us

नमविष्यामः च—will not exist

मतः परं—here afterwards.

Krishna : I will first teach you about the character of the souls.

I, the Lord of all, am beginningless i.e. have no beginning. It is not that I did not exist at any time. I am existing from time immemorial.

Similarly, these souls like you always existed. You are all subject to My control. There was never a time when you or these kings did not exist.

Similarly, there will never be a time, in future, when we shall cease to exist. I, the Supreme God and the Lord of all, am eternal and ever existing. In the same way, you Arjuna, and the others who

are all here, are all eternal. In other words, just as I, Paramatma, am beginningless and eternal, all of you, viz. your souls are also beginningless and eternal. All of you were all existing from time immemorial and will continue to exist for ever, just as Myself.

From what Krishna says above, it is clear that the Lord or Paramatma is different from the souls or jivatmas. The jivatmas are also infinite in number and the jivatmas are different from one another. This is clear from what Krishna says that "I, you Arjuna, and all these kings are all eternal."

It is to state clearly that the jivatmas are different from one another, and also are different from the Lord; that Krishna mentions here that not only Arjuna, but all the other kings also are eternal; meaning thereby, that the jivatmas are all eternal and are different from one another.

Arjuna is immersed in sorrow and does not know what to do. He requests Krishna to teach him what is good, seeking refuge in Him. So, what Krishna teaches here is the ultimate truth. (12)

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।

तथा देहान्तरप्राप्तिर्धौरस्तम न मुह्यति ॥ १३ ॥

यथा—Just as

कौमारं—childhood,

यौवनं—youth

जरा—and old age
 अस्मिन्—come to this
 देहिनः—jivatma
 देहे—in this body;
 तथा—similarly
 प्राप्तिः—attaining
 देहान्तर—another body (takes place).
 तत्र—In this
 धीरः—a wise man
 न मुह्यति—does not become deluded.

Krishna : A child is born. It then grows and becomes a young person. He then becomes an old man, with passage of time. Thus, just as in the same body, we have different stages of childhood, young age and then old age; similarly the soul leaves one body and takes on another body, after death.

Nobody feels sorry when a child develops into a young person and then an old man. Similarly, a wise man does not grieve when the soul leaves one body (after death) and takes on another body.

The souls or jivatmas are eternal and similarly, their karmas are also beginningless. So, the jivatma is bestowed by the Lord with bodies, in accordance with its past karmas.

In order to get rid of the bondage of samsara, the jivatma performs, with the aid of the same body, war and such other duties, as prescribed in the sastras. These duties must be done, as laid

down in the sastras for the particular caste, and without desire for the fruits. (13)

मात्रास्पर्शस्तु कौन्तेय शीतोष्णसुखदुःखदाः ।

आगमापायिनोऽनिरयास्तास्तितिक्षस्व भारत ॥ १४ ॥

कौन्तेय—Arjuna (son of Kunti),

मात्रास्पर्शस्तु—contact with indriyas

शीतोष्णसुखदुःखदाः—give cold and heat, pleasure and pain;

आगमापायिनः—they are coming and going

अनिरयाः—and are not permanent.

भारत—Arjuna (of Bharata family),

तितिक्षस्व—bear

तान्—these (pleasures and pains).

All beings and things in this world are formed by five basic elements, called pancha bhutas. These are 1. earth 2. water 3. fire 4. air and 5. sky (ether).

Further, there are five subtle elements (tanmatras). These are: 1) sound (sabda), 2) touch (sparsa), 3) form or sight (rupa), 4) taste (rasa), and 5) smell (gandha). These subtle elements are intermediate stages between two gross (or basic) elements (bhutas) like earth, water etc (mentioned in the previous para). (For fuller details, the reader may refer to chapter 5 of the Author's book "A Dialogue on Hinduism".)

We experience these i.e. sound, touch, form, taste and smell through our indriyas (senses) i.e. ear, -

skin (on the body), eye, mouth and nose. These senses are called jnana indriyas. We hear sound through our ears, see through our eyes, smell through our nose and so on.

We thus experience with our indriyas, both good things and bad things. We may feel extreme heat or cold. We may see good things and bad things. Thus we experience pleasure or pain. This is again due to our past karmas and therefore, is not eternal.

Such pains (and pleasures) have to be borne calmly, patiently and courageously. These are only temporary and not eternal. They have to be endured, till the completion of war and such other works, prescribed in the sastras. (14)

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।

समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ १५ ॥

पुरुषर्षभ—Arjuna (great among men),

यं पुरुषं—that person who

धीरं—is wise

समदुःखसुखं—and treats pleasure and pain
equally;

एते न व्यथयन्ति—whom these do not affect;

सः कल्पते—he is fit

अमृतत्वाय—for attaining moksha.

A man who treats pain and pleasure equally; who performs war and such other works, according to his caste, without bothering about the result;

such a person is not affected by attack by weapons and other hardships during the war.

He alone attains immortality and not a person like you, Arjuna, who cannot bear hardships calmly. As the souls are immortal, you have to only endure pains calmly and fight the war, without feeling sorrow. (15)

नासतो विद्यते भावो नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ १६ ॥

भावः—Continued existence

न विद्यते—is not seen

असतः—for the body;

अभावः—non-existence

न विद्यते—is not seen

सतः—for the soul (jivatma which is imperishable).

अन्तः—This conclusion

उभयोः अपि तु अनयोः—regarding both the soul and the body

दृष्टः—is seen

तत्त्वदर्शिभिः—by people who know the truth.

The body is perishable. It is not permanent or eternal and is destructible. But, the jivatma is not perishable. The jivatma is permanent and eternal. It always exists and is indestructible. People, who have known the truth, see this fact about the nature of the body and soul ie. the body is destructible and the soul is indestructible. (16)

अविनाशि तु तद्विद्धि येन सर्वं भिदं ततम् ।

विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ १७ ॥

विद्धि तु—Know

तत्—that (jivatma)

येन—by which

सर्वं भिदं—all this

ततं—is pervaded,

अविनाशि—as indestructible.

न कश्चित्—Nothing

मर्हति—can

कर्तुं विनाशं—destroy

अस्य—this jivatma

अव्ययस्य—which is indestructible.

The jivatma is atomic, extremely small in size and enters the various bodies of an animal, a tree, an insect, a man, a deva and so on. Since the jivatma is extremely small and atomic in size, no other substance or object can penetrate this jivatma.

We have weapons, water, air, fire and other objects, which can destroy things. Even hammers and similar instruments destroy things. But, these objects or instruments cannot destroy the jivatma, since they cannot penetrate the atomic jivatma. (17)

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।

अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ १८ ॥

भारत—Arjuna (of Bharata family).

इमे—these

देहाः—bodies,

शरीरिणः—connected with the jivatma,

अनाशिनः—which is indestructible,

अप्रमेयस्य —cannot be understood properly,

नित्यस्य —and which is eternal :

उक्ताः—(these bodies) are said

अन्तवन्तः—as having an end.

तस्मात्—Therefore

युध्यस्व—fight.

The jivatma is thus indestructible. The eternal jivatma is endowed with a body to enjoy the fruits of the past karmas, i.e. to undergo pains and pleasures, as a result of the past karmas. These bodies are made up of the five elements or pancha bhutas (described under sloka 14). So, the body made up of these five elements, is, by nature, perishable, just like mud-pots and so on.

The differences between the body and soul are as follows :

1. The soul is not made up of the five elements. The body is made up of the five elements.
2. The soul has no parts. The body has many parts like eyes, nose, hand, leg and so on.
3. The soul is the enjoyer of the fruits of karma. The body is the tool for enjoying the fruits of karma (by the soul).
4. The soul is atomic and hence cannot be penetrated. The body can be penetrated by weapons etc.

5. The soul is eternal. The body is perishable.
6. The soul is the knower. It can know and understand objects. But the body cannot know or understand objects.

We all know that body is perishable. The body grows, after the child is born; and when the person dies, the body perishes. Why should Krishna stress the obvious that the body is perishable, which everybody knows? The purpose has been explained by Sri Desika as follows :

1. Since the soul has no parts and is atomic, it cannot be cut by weapons. But the body having parts, can be cut and destroyed by weapons.
2. Because there are many differences between the soul and the body (as explained above), it is clear that the soul is different from the body.
3. The body can never be permanent or indestructible.
4. Since the body is perishable, like lightning, we should not have attachment to the body.
5. Since the body is perishable, there is no point in feeling sorrow about it.
6. We do not know when the body perishes, i.e. when a person dies, which can be even tomorrow. So, we should perform prapatti, without delay, for attaining salvation or moksha.

Krishna : Therefore, fight the war courageously, without being affected by attacks by weapons; and without being attached to fruits. (18)

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।

उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

यः—He, who

वेत्ति—thinks

एनं—about this (jivatma)

हन्तारं—(something else) as the cause of killing

यः च—and he who

मन्यते—thinks

एनं—this (jivatma)

हतं—as killed;

उभौ तौ—both of them

न विजानीतः—do not know.

न हन्ति—(Nothing else) kills

अयं—this jivatma

न हन्यते—and (this jivatma) does not get killed.

If a person thinks that somebody or some object (like weapon) is the cause of killing the jivatma; or if a person thinks that the jivatma is killed by somebody or some object (like weapon); then both of them do not know the truth. Nobody or no object like weapon can kill the jivatma, nor does this jivatma get killed at all.

The jivatma is eternal and there is no such thing as the jivatma getting killed at all.

If the jivatma cannot be killed, what is the meaning of saying that we should not kill animals and we should not kill human beings? This means that we should not separate the jivatma from the body, with which it is associated (to experience the pleasures and pains, due to past karmas). (19)

न जायते म्रियते वा कदाचि-

न्नायं भूत्वा भविता वा न भूयः ।

अजो नित्यः शाश्वतोऽयं पुराणो

न हन्यते हन्यमाने शरीरे ॥ २० ॥

न जायते—(This jivatma) is not born,

म्रियते वा—nor does it die

कदाचित्—at any time;

न अयं भूत्वा—it is not that this jivatma having
been earlier

न भविता वा भूयः—will not be in future, again;

अयं—this atma

अजः—is unborn,

नित्यः—eternal,

शाश्वतः—permanent,

पुराणः—ancient;

न हन्यते—it does not get killed

शरीरे—when the body

हन्यमाने—is killed.

The jivatma is never born. The jivatma never dies. It has no beginning. It has no end. When we say that a person is born, this only means that the jivatma has been endowed with a new body.

When we say that a person dies, it is only that the jivatma leaves the body. So, the jivatma is not born. It is eternal, permanent and ancient.

It is not subject to any changes or modifications like matter (prakriti or achetana). It is not that a soul comes into existence at the beginning of a kalpa and ceases to exist at the end of a kalpa. (A kalpa is 4320 million years. It is a day for Brahma. His night is also of the same duration, i.e. 4320 million years). So, even when the body is slain or destroyed, the jivatma is not slain or destroyed. (20)

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।

कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २१ ॥

पार्थ—Arjuna,

यः वेद—he who knows

एनं—this (jivatma)

अविनाशिनं—as indestructible,

नित्यं—eternal,

अजं—unborn,

अव्ययं—and is not subject to changes;

कथं—in what manner,

कं—and which (jivatma),

सः पुरुषः—that person

घातयति—causes to be killed ?

कं—which jivatma

हन्ति—does he kill ?

When a person knows that the soul or jivatma cannot be destroyed and that it is unborn, eternal

and does not undergo any changes; how can he have any soul whatever, existing in the bodies of devas, men, animals etc., killed? Whom can that person cause to be killed? Whom does he kill? In other words, how can a person destroy the jivatma existing in the bodies of men or animals? How can he become the cause for any such destruction?

So, if you feel sorry, thinking that you are killing these persons who are fighting you in the war; this is nothing but ignorance on your part, of the true nature of body and soul. You can never kill anybody and you can never be the cause for the killing of a person. (21)

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णा-
न्यान्यानि संयाति नवानि देही ॥ २२ ॥

यथा—Just as
नरः—a man
विहाय—giving up
जीर्णानि—worn-out
वासांसि—clothes,
गृह्णाति—puts on
अपराणि—other
नवानि—new clothes,
तथा—similarly,
देही—the jivatma,
विहाय—giving up

जीर्णानि—worn-out
 शरीराणि—bodies,
 संयाति—gets
 अन्यानि—other
 नवानि—new (bodies).

Arjuna, I have told you that what is meant by killing is only the separation of bodies from the souls. Even so, you may think that the bodies are there for enjoying worldly pleasures; if the bodies are destroyed, such sensual pleasures cannot be enjoyed; and so there is cause for grief, in killing (in the war).

But it is mentioned in the sastras, that those persons who get killed in a righteous war, get bodies which are superior, which are more auspicious and so on. So, if you kill some people in this war, they get better and more auspicious bodies; they get superior births. So, you have no cause for grief in killing persons in the war. It is only a cause for joy that those persons who get killed by you, get better and superior bodies.

A person throws away worn-out and torn clothes. He puts on new clothes. Similarly, the jivatma leaves away worn-out bodies and gets into new and better bodies. (22)

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।

न चैनं बले दयन्त्यापो न शोषयति मारुतः ॥ २३ ॥

शस्त्राणि—Arms or weapons
 न छिन्दन्ति—do not cut

एनं—this jivatma;
 पावकः—fire
 न दहति—does not burn
 एनं च—this atma;
 आपः—water
 न क्लेद्यन्ति—does not wet
 एनं—this jivatma;
 मावतः—wind
 न शोषयति—does not dry (this atma).

Weapons cannot cut the jivatma. Fire cannot
 burn the jivatma. Water does not wet the jivatma.
 The wind cannot dry the jivatma. (23)

अच्छेद्योऽयमबाह्योऽयमक्लेद्योऽशोष्य एव च ।

नित्यः सर्वगतः स्थानुरचलोऽयं सनातनः ॥ २४ ॥

अयं—This (atma)
 अच्छेद्यः—cannot be cut;
 अयं—this (atma)
 अबाह्यः—cannot be burnt;
 अक्लेद्यः—cannot be got wet,
 अशोष्यः एव च—and cannot be dried also.
 अयं—This (atma)
 नित्यः—*is eternal,*
 सर्वगतः—*present everywhere,*
 स्थानुः—*fixed,*
 अचलः—*immovable*
 सनातनः—*and ancient,*

The soul or the jivatma is smaller than the smallest and is atomic. Hence it is incapable of being cut by weapons, being burnt by fire, being wetted by water, and being dried by air. It is ever-existing, unchanging, unshakable and unborn. It is present everywhere. (24)

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।

तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २५ ॥

अयं—This (jivatma)

अव्यक्तः—cannot be understood by indriyas;

अयं—this (jivatma)

अचिन्त्यः—cannot be conceived properly;

अयं—this (atma)

उच्यते—is said to be

अविकार्यः—not subject to any change.

तस्मात्—Therefore,

विदित्वा—knowing

एनं—this (jivatma)

एवं—thus,

न अर्हसि—it does not befit you

अनुशोचितुं—to grieve.

The soul is not made known to us, by the normal means of knowledge, by which we know ordinary things. Thus, it is different from other objects, like bodies, which can be perceived by our senses. It is different in kind from objects, which are capable of being cut, burnt, etc. and thus its nature cannot be conceived. The soul does not have the essential qualities of any other object. It does

not undergo any changes. Knowing the essential nature of the jivatma in this way, you should not feel sorry for fighting a righteous battle, where enemies may be killed. (25)

अथ चेनं नित्यजातं नित्यं वा मन्यसे मृतम् ।

तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ॥ २६ ॥

महाबाहो—Arjuna, (of strong arms),

अथ—then,

मन्यसे—even if you think

एनं—this

नित्यजातं—as ever born

नित्यं—and ever

मृतं वा—dying also;

तथापि—even then

त्वं न अर्हसि—it does not befit you

शोचितुं—to grieve

एवं—like this.

Even if you consider that the jivatma is the same as the body, which is frequently born and which frequently undergoes death; even then, you have no cause to feel sorry; because birth and death are unavoidable for the body. Where something is unavoidable, there is no cause to feel sorry and there is no use also in feeling sorry. (26)

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।

तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २७ ॥

मृत्युः—Death

ध्रुवः हि—is indeed certain

जातस्य—for whatever is born;
 जन्म—rebirth
 घृतं च—is also certain
 मृतस्य—for whatever is dead.
 तस्मात्—Therefore
 अपरिहार्यं—for the sake of what cannot
 be avoided
 त्वं न अर्हसि—it does not befit you
 शोचितं—to feel sorry.

Whatever is born is bound to die. Whatever is produced is bound to be destroyed. Similarly, whatever is perished or destroyed is also bound to be born or produced again. Thus, death follows birth and birth follows death. This cycle is something which is unavoidable. Therefore, you should not feel sorry for something which is unavoidable.

What is meant by production or birth? What is meant by death or destruction? If we take clay or mud, mud pot is produced out of mud; or we can say, that mud-pot is born from mud.

When the pot gets broken, we can say that it is dead or destroyed. Again, from these broken pieces of mud-pot, after powdering the same and adding water, we can re-make another pot. So, a new pot is born. Thus, birth means attaining a new name and state as a pot, for an already existing thing, mud.

Similarly take the case of threads. When threads are woven together, we get a cloth. The

cloth is born from threads. So, the already existing threads have attained a new name and state as cloth. When the cloth gets torn, it is dead.

Thus, destruction follows production and again production of a mud-pot follows destruction. So, production (or birth) and destruction (death) are only particular states of an already existing substance. Similarly, in the case of human beings also, a person who is born is bound to die. After death, again there is birth. This cycle goes on endlessly. So, it is not proper for you to feel sorry for something, which is unavoidable. (27)

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।

अव्यक्तनिष्ठनान्येष तत्र का परिदेवना ॥ २८ ॥

भारत—Arjuna (of Bharata clan),

भूतानि—all beings

अव्यक्तादीनि—have an unknown beginning,

व्यक्तमध्यानि—known middle

अव्यक्तनिष्ठनान्येष—and also an unknown end.

तत्र—Therefore

का परिदेवना—why should there be sorrow ?

All beings in this world, like human beings, animals or birds, which are now here; we do not know what they were earlier, in their previous births. We only know their present state, as human beings, animals or birds. We do not know, what will be their further states i.e. their future births.

So, without knowing their previous states (births) and without knowing their future states

(births), there is no cause for you to feel sorry, since they follow their own nature, which is unknown to us. (28)

आश्चर्यं वत्पश्यति कश्चिदेन-

माश्चर्यं वदति तथैव चान्यः ।

आश्चर्यं वच्चेन मन्यः शृणोति

श्रुत्वाप्येनं वेद न चेव कश्चित् ॥ २९ ॥

कश्चित्—Someone

पश्यति—sees

एनं—this jivatma

आश्चर्यं वत्—with wonder;

तथैव—similarly

अन्यः च—someone

वदति—speaks

आश्चर्यं वत्—with wonder;

अन्यः—another person

शृणोति—hears of

एनं—this jivatma

आश्चर्यं वत्—with wonder.

न कश्चित्—None

वेद एव—knows indeed

एनं—this jivatma

श्रुत्वा अपि—even after hearing.

I have described to you the peculiar features and the characteristics of the jivatma or soul. There are infinite number of beings in this world. Of these beings, somebody who has done great penance, gets rid of his sins; and then sees and learns of this

wonderful jivatma and its characteristics. One such rare person, who sees and understands this jivatma, speaks about this to another fortunate person.

Such a fortunate person, because of his past punya, listens about this wonderful jivatma. With all this, still nobody really knows in full about this marvellous jivatma, which is basically different from the various things, which we see and enjoy. What is meant is that it is extremely difficult for a person to know the truth about the jivatma. (29)

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।

तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ ३० ॥

भारत—Arjuna,

सर्वस्य देहे —In the body of everyone

अयं —this

देही —jivatma

नित्यं—is eternal

अवध्यः—and cannot be destroyed;

तस्मात् —therefore

न त्वं अर्हसि —it does not befit you

शोचितुं—to grieve

सर्वाणि भूतानि—in respect of all beings.

The essential nature and characteristics of all the souls (jivatmas), starting from that of Brahma downwards and including those of animals and trees, are all the same. Although the souls possess different bodies as devas, human beings, animals and birds, there is no difference at all among the souls.

The jivatmas appear to be distinct, because of the different bodies, with which they are associated.

The happiness and misery also, experienced by a person, vary from person to person; and even in the same person, vary from time to time. All these are experienced by the soul, because of its association with the bodies.

All these souls are eternal and cannot be destroyed. The inequalities that we find are only in the bodies; and only the bodies are perishable, not the souls. Therefore you should not feel sorry in regard to all beings from the devas downwards; and not merely in regard to Bhishma and others. (30)

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।

धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥ ३१ ॥

अपि—Even

अवेक्ष्य च—seeing

स्वधर्म—your duty,

न अर्हसि—it does not befit you

विकम्पितुं—to waver;

क्षत्रियस्य—for a kshatriya,

न अन्यत्—nothing

श्रेयः—better

विद्यते—is seen

धर्म्याद् हि—than a righteous

युद्धात्—war.

Moreover, as a kshatriya, it is your duty to fight a righteous war, for a noble and just cause.

Knowing your duty as a kshatriya, you should not hesitate to fight the war, even though there may be killings in the war.

Because for a kshatriya, there is nothing more auspicious than a righteous war. I have already stated that according to sastras, those persons, who die, fighting in the war, attain more auspicious bodies. (31)

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।

सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमोदशम् ॥ ३२ ॥

पार्थ—Arjuna (son of Pritha),

सुखिनः—only fortunate

क्षत्रियाः—kshatriyas

लभन्ते—get

इदं—this kind of

युद्धं—war

उपपन्नं च—which has come about

यदृच्छया—by chance

अपावृतं—and which is open

स्वर्गद्वारं—gate-way to svarga.

Arjuna, this war has come about accidentally and has been thrust upon you. You did not want to start this war. It is only the fortunate kshatriyas, who have done earlier punya, that get the opportunity to fight such a war; since the kshatriyas, who fight in a righteous war, reach svarga. It is therefore the duty of a kshatriya to fight. (32)

अथ चेत्क्षमिमं धर्म्यं संग्रामं न करिष्यसि ।

ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥ ३३ ॥

अथ—Even

त्वं चेत्—if you

न करिष्यसि—do not do (fight)

इमं—this

धर्म्यं—righteous

संग्रामं—war,

ततः—then

हित्वा—giving up

स्वधर्मं—your duty

कीर्तिं च—and also fame,

अवाप्स्यसि—you will incur

पापं—sin only.

If you do not fight this war, out of a wrong notion that killing elders and acharyas in a war is a sin, then you will be failing in your duty as a kshatriya. You will therefore, not get the fruit or punya that is obtained by doing one's duty. You will also lose the honour, fame and glory, which you will otherwise get by winning the war. Further, you will also incur sin (papa) by not doing your prescribed duty. (33)

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽवययाम् ।

संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ ३४ ॥

भूतानि—All people

कथयिष्यन्ति—will speak

ते—of your
 अमर्यां—everlasting
 अकीर्तिं च अपि—ill-fame only.
 संपादितस्य—For a respected person
 अकीर्तिः—ill-fame
 अतिरिच्यते—is worse
 मरणात् च—than death.

Apart from the above, all people, big and small, high and low, will talk of your disgrace, at all times and places. They will say that when the battle began, you ran away from war. You may ask how does it matter. You may say that such talks will not affect you.

For a great man, who is praised and honoured by everybody for his courage and valour, such a disgrace and loss of fame are even worse than death. In other words, it is even better to die than to hear other people talking ill of you and saying that you are a coward, who ran away from the war. (34)

अयात्रणादुपरतं मंस्यन्ते त्वां महारथाः ।

येषां च त्वं बहुमतो भूत्वा यास्यसि ताघवम् ॥३५॥

महारथाः—Warriors of great chariots
 मंस्यन्ते—will think
 त्वां—of you
 उपरतं—as having withdrawn
 रणात्—from war
 अयान्—only out of fear;

येषां च—to whom
 त्वं—you,
 भूत्वा—having been
 बहुमतः—respected earlier,
 यास्यसि—will now become
 लाघवं—unworthy.

Arjuna : I am a heroic person. I have voluntarily retired from the battle, only out of mercy and love for my relatives and not out of any fear. Then how can disgrace come to me ?

Krishna : Till now, Karna, Duryodhana and such great warriors, on the side of the Kauravas, were thinking very high of you, that you are a powerful enemy. If you now stay away from the war, they will laugh at you and will have only contempt for you. They will think that you stay away from war, only out of fear.

Brave people do not stay away from war, out of affection or pity towards their enemies, who are their relatives. So, even if you abstain from war, out of affection towards Bhishma, Drona and other Kauravas, it will be mistaken as out of fear only. (35)

अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः ।

निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥ ३६ ॥

तव—Your
 अहिताः—enemies
 निन्दन्तः—condemning
 तव—your

सामर्थ्यं—skill for fighting

वदिष्यन्ति—will also speak

बहून्—many

अवाच्यवादांश्च—unspeakable mean words.

किं न—What else

दुःखतरं—will cause you more pain

ततः—than this ?

Moreover, your enemies - Duryodhana and others—will speak ill of you. They will make fun of your abilities. They will say that you cannot fight them, and have withdrawn from war, out of fear. They will say that your capacity to fight is totally ineffective before them.

Is there anything more painful to you than such taunts, accusation and ill-words from your enemies? Even death is preferable for a heroic person, instead of bearing of such slanders. You yourself will begin to think so. (36)

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।

तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ ३७ ॥

कौन्तेय—Arjuna (son of Kunti),

हतः वा—if killed in war

प्राप्स्यसि—you will attain

स्वर्गं—svarga;

जित्वा वा—if you win the war

भोक्ष्यसे—you will enjoy

महीम्—this earth;

तस्मात्—therefore,

कृतनिश्चयः—deciding (to fight).

युद्धाय—this war,

उत्तिष्ठ—arise.

If you are killed in a righteous war, you will surely reach svarga, as mentioned in the sastras. If you win the battle, you will rule over this world. So, there is nothing for you to feel sorry. Either you rule this world, by winning the war; or reach svarga, if killed in the battle.

Your duty as a kshatriya is to fight a just war. If you do your duty (of fighting the war) without desire for fruits, you will attain the supreme bliss. Understand that by fighting in the war, as above, you will, in due course, attain moksha.

So, make up your mind to fight the war and proceed. (37)

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।

ततो युद्धाय युज्यस्व नेवं पापमवाप्स्यसि ॥ ३८ ॥

ततः—Therefore

समे कृत्वा—treating as equal

सुखदुःखे—pleasure and pain,

लाभालाभौ—gain and loss,

जयाजयौ—victory and defeat,

युज्यस्व—prepare

युद्धाय—for the war;

एवं—thus

न अवाप्स्यसि—you will not incur

पापं—sin.

You have thus learnt that the soul or jivatma is eternal. It is different from the body. Now, keep your mind unaffected by pleasure and pain, arising from the attacks by weapons in the war. Keep your mind unaffected, by gain and loss of wealth, by victory and defeat.

Do not have any attachment to svarga and such other fruits. You fight the war, considering it as your duty, without worrying about the results. By doing so, you will not incur any sin. You will not be involved in the misery of births and deaths. (38)

एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ।

बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ ३९ ॥

पार्थ—Arjuna,

एषा—this

बुद्धिः—knowledge

सांख्ये—about the jivatma

अभिहिता—has been explained

ते—to you.

शृणु—Listen

इमां योगे तु—about this karma yoga;

युक्तः—getting

यया बुद्ध्या—which knowledge,

प्रहास्यसि—(you) will give up

कर्मबन्धं—the bondage of karma.

So far, I have talked to you about the essential nature and characteristics of the soul or jivatma. I have also taught you about what attitude of mind

you should have, to obtain the knowledge of the soul.

Sankhya means buddhi or intellect. So, saankhya means jivatma, which is comprehended by buddhi.

I will now teach you karma yoga, that should be done, after knowing the true nature of the soul. By adopting this, along with the appropriate attitude of mind, you will be able to get rid of the bondage of samsara, in due course. (39)

नेहामिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।

स्वरूपमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ ४० ॥

इह—In this (karma yoga)

न अस्ति नाशः—there is no loss of

अभिक्रम—initial effort;

न प्रत्यवायः—no sin

विद्यते—is also seen (even if given up in the middle).

स्वरूपं अपि—Even very little

अस्य धर्मस्य—of this dharma

त्रायते—protects

महतः भयात्—from the great fear (of samsara).

In the case of karma yoga, once it is started, even if it is left off in the middle and remains incomplete, it is not a waste. It does not remain without fruits. Further, by such stoppage or interruption in the middle of the karma yoga, you do not incur any sin. Even a small portion of this

karma yoga helps in protecting against the fear of samsara.

The karmas or rituals are of three types. They are: Nitya, Naimittika and Kamya. Nityakarmas are those which have to be performed regularly, like sandhyavandana. Naimittika karmas are those which have to be performed, on special occasions, like tarpana during eclipse. Kamya karmas are those which have to be performed, if a person desires specific fruits, like svarga or sons or wealth and so on.

So nitya and naimittika karmas are compulsory. By not doing these, a person incurs papa or sin.

Kamya karmas are such that, by not doing these, a person does not incur any sin, since these are not compulsory. It is true that kamya karmas are done with the desire for specific fruits, like svarga, wealth, etc., But, even these kamya karmas can be done by a person, solely for the pleasure of the Lord, without desiring the specified fruits.

1. Nitya karmas like sandhyavandana and naimittika karmas like tarpana during eclipse, if discontinued, result in sin to the person.

2. With regard to kamyakarmas, performed for accomplishing specific desires, any irregularity like discontinuing in the middle, will result in loss of the desired fruit and also result in sin.

3. If worldly activities like earning wealth, etc., are discontinued, they will not produce results but may bring about evil effects also.

So, karma yoga is different from all these, since if you discontinue it in the middle, it is not a waste or sin; and no evil effects result (as is the case with the other activities mentioned above). (40)

अवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।

बहुशाखा ह्यनन्ताश्च बुद्धयोऽवसायिनाम् ॥ ४१ ॥

कुरुनन्दन—Arjuna (of the Kuru family),

एह—here

बुद्धिः—knowledge

अवसायात्मिका—concerning truth about jivatma

एका—is only one;

बुद्धयः—but knowledge

अवसायिनां—of those desiring other fruits

अनन्ताः हि—is manifold

बहुशाखाः—and has many branches.

A person who desires liberation from this bondage of samsara, i.e., a person who desires moksha, should practise this karma yoga with determination, after knowing the true nature of the jivatma in detail.

Others, who desire svarga and other worldly pleasures like wealth, food, sons and so on, need not have this full and complete knowledge of the jivatma. It is enough if they know that the soul is different from the body. Because, even if they do not know firmly about the soul, they can still desire for svarga and worldly fruits; they can adopt means to attain these fruits; and enjoy these fruits. Their

desires and the fruits they achieve are many, like svarga and other worldly pleasures.

But, a person who desires only salvation or moksha, i.e. who desires only a single fruit, performs compulsory rites and duties (nitya and naimittika karmas) as prescribed in the sastras, with singular determination, with the object of attaining only moksha. All such works should be done without any desire for fruits (other than moksha).

He also performs kamya karmas, according to his capacity. But he gives up the desires for temporary fruits of these kamya karmas, like svarga, sons, wealth, cattle and so on.

All such kamya karmas should be performed only with the sole purpose of attaining moksha. These should be treated as the means for attaining moksha; and are, therefore, of the same nature as nitya and naimittika karmas. These rituals should be performed as prescribed in the sastras, befitting a person's caste and asrama. (There are four asramas or stages in life, viz., brahmachari (bachelor), grihastha (married man), vanaprastha (living in forests) and sannyasi.)

But there are people who do not understand that all karmas, done without desire for fruits, help in attaining moksha. So they perform rituals for attaining only temporary fruits like svarga and wealth.

So, their efforts are endless. Their desires are endless, i. e. the fruits they desire are endless, and

they have many branches, i. e. many varieties.
Their desires are for innumerable fruits, with several
permutations and combinations ! ! (41)

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।

वेदवाद्भरताः पार्थ नाभ्यदस्तीति वादिनः ॥ ४२ ॥

पार्थ—Arjuna,

अविपश्चितः—unwise people

वेदवाद्भरताः—take delight in useless discussions
about Vedas

वादिनः—and argue

इति—that

न अन्यत् अस्ति—there is nothing else (like moksha);

प्रवदन्ति—they speak

यामिमां—such

पुष्पितां—flowery

वाचं—language.

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।

क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ ४३ ॥

कामात्मानः—Having their minds in worldly
pleasures,

स्वर्गपराः—they are interested in svarga,

जन्मकर्मफलप्रदां—in rituals, giving rebirth and
karma as fruits,

क्रियाविशेषबहुलां—and in many special rites
and rituals

भोग ऐश्वर्यगतिं प्रति—concerning pleasures
and wealth.

भोगैश्वर्यप्रसक्तानां तथापहतचेतसाम् ।

व्यवसायारम्भिका बुद्धिः समाधौ न विधीयते ॥ ४४ ॥

चेतसां—With their minds

अपहत—affected

तथा—by such flowery speech

प्रसक्तानां—and attached to

भोगैश्वर्यं—only pleasures and wealth,

बुद्धिः—knowledge

व्यवसायारम्भिका—concerning the jivatma

न विधीयते—does not arise

समाधौ—in their mind.

The unwise people, with poor knowledge, talk only on the rituals mentioned in the Vedas. They are interested only in svarga and other worldly pleasures. They speak in flowery language praising such temporary fruits like svarga. Because of their interest, only in such temporary fruits, they say that there exists nothing superior to svarga and other worldly pleasures.

They do not realise the superiority of salvation or moksha. Such unwise people think that svarga is the supreme objective and is the ultimate goal of life.

But, actually attainment of svarga and other worldly pleasures produces only the fruits of birth and re-birth in this world. So, foolish people do various rites and rituals for getting the temporary worldly enjoyments and power. Such people do not have the superior knowledge, determination

and desire to attain moksha. In the mind of such persons, there is no conviction that all karmas are the means for salvation, when done without desire for fruits, and there is no knowledge about the true nature of the soul.

So, a person who desires only salvation or moksha should not get attached to karmas, intended for attaining temporary, worldly pleasures. (42-44)

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।

निर्व्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ ४५ ॥

अर्जुन—Arjuna,

वेदाः—the Vedas

विषयाः—are concerned

त्रैगुण्य—with the three gunas.

भव—You be

निस्त्रैगुण्यः—free from the three gunas,

निर्व्वन्द्वः—free from the pairs of opposites,

नित्यसत्त्वस्थः—always rooted in sattva,

निर्योगक्षेमः—indifferent to yoga and kshema,

आत्मवान्—and remaining only in your atma.

Arjuna, you may ask: The Vedas are more affectionate than thousands of fathers and mothers. So, the Vedas should teach us only superior knowledge. Then, why should the Vedas teach us rites and rituals, whose fruits are only svarga and worldly pleasures; which are trivial and not permanent; and which result in repeated births? Why should the Vedas teach such rituals leading to inferior fruits?

There are three characteristics or gunas, which are called sattva, rajas and tamas. The sattva characteristic is free from impurity and promotes health and happiness. Rajas produces desire for worldly pleasures and attachment to relatives and friends. The tamas causes delusion and makes the person dull and drowsy.

In every person these three characteristics are present, in different proportions. Even in the same person, some times sattva guna predominates, and some other times, rajas predominates and so on.

The Vedas, because of their exceeding affection to human beings, teach what is good to all categories and groups of people. They contain teachings relating to people having excess of tamasa guna. They also teach for people, in whom there is excess of rajasa guna and also for people, in whom there is excess of sattva guna. So, the Vedas contain teachings relating to people of all these three gunas.

In other words, the Vedas cater to all kinds of people. For people having more of rajas or tamas, the Vedas teach about attainment of svarga and other worldly fruits. If the Vedas do not teach such people about how to attain worldly fruits like wealth, sons, cattle and so on; those people would not know how to accomplish the results desired by them. Then, due to their passionate attachment to worldly pleasures, they will resort to wrong methods, to achieve their desires. They will thus go astray.

So, the Vedas take care of such people also and teach them how to achieve what they desire. Then,

after achieving fruits which they desired, they develop full faith in Vedas and ultimately desire to attain salvation or moksha. By initially giving them what they want, the Vedas try to induce faith in them and lead them to the supreme goal of moksha.

So, Arjuna, be free from the mixture of the three gunas-sattva, rajas and tamas. Now you have the sattva guna predominantly in you. You develop this sattva guna further. You should also be free from the pairs of opposites like pain and pleasure, victory and defeat and so on (i. e. not get affected by them).

In other words, treat equally and calmly, pain and pleasure, victory and defeat and so on. Always remain established in sattva characteristic only and get rid of the other two characteristics - rajas and tamas.

Be indifferent in acquiring new objects for worldly pleasures. Be indifferent in protecting such objects already acquired by you, for worldly pleasures.

Yoga means acquiring new things or objects. Kshema means protecting the objects which have been already acquired. So, be indifferent in acquiring new objects or protecting existing objects.

Be interested only in knowing the true nature of the soul. If you conduct yourself in this manner, the evil influence of rajas and tamas will be destroyed; and sattva will increase in you. (45)

यावानथ उदपाने सर्वतः संप्लुतोदके ।

तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ ४६ ॥

यावान् अथ—How much water is required
(for a thirsty person)

उदपाने—in a tank

संप्लुतोदके—full of water

सर्वतः—on all sides,

तावान्—similarly that much only (is of use)

सर्वेषु—in all

वेदेषु—the Vedas,

विजानतः—for the truly wise

ब्राह्मणस्य - -brahmin.

All matters which are taught in the Vedas need not be followed by all persons. There is a pond, full of water. Water can be used for various purposes, like drinking, bathing, and washing. But, a thirsty person will only drink that much of water, that will quench his thirst.

Similarly, a wise man who wants to attain moksha, will pick up from the Vedas, only what is relevant for attaining moksha or salvation. He need not follow the other teachings, which relate to attaining svarga and other worldly desires. (46)

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ ४७ ॥

ते—To you,

अधिकारः—the right

कर्मणि एव—is only in doing the karma,

मा कदाचन—never
 फलेषु—in the fruits.
 मा भूः—Do not be
 हेतुः—cause
 कर्मफल—for the karma and its fruits;
 मा अस्तु—let there not be
 सङ्गः—attachment
 ते—to you
 अकर्मणि—in inaction.

You have the right, only to perform all the three types of karmas as taught by the Vedas-nitya, naimittika and kamya. You are established in sattva guna and are desirous of salvation. So, you should do all these karmas as a matter of duty and without desiring for their fruits. Because, kamya karmas yield only fruits of temporary nature, like svarga or other worldly pleasures. These will again lead you to the bondage of samsara.

So, all these karmas should be performed by you, as a form of worshipping Me, the Lord. You should do them for the pleasure of the Lord. You will then attain salvation in due course.

Even while doing such karmas or rites, you should not think that you are the doer. You should not also think that you are the cause for obtaining the fruits of such karmas. You are neither the doer, nor you are the cause for the fruits. You should not think that you are the cause for even such routine, worldly activities like eating and satisfying hunger.

Similarly, you should not be interested in inaction, i.e. in not doing your prescribed duty. Your duty, as a kshatriya, is to fight a righteous war. If you do not fight this war, out of wrong notions of love and pity for your relatives, this will mean dereliction of duty. You should only be interested in doing your duties, like fighting in the war. (47)

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनंजय ।

सिद्धसिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥४८॥

धनंजय —Arjuna (winner of wealth),

कुरु—do

कर्माणि—karmas

योगस्थः—remaining in yoga,

त्यक्त्वा—giving up

सङ्गं—attachment,

भूत्वा—remaining

समः—equal

सिद्धि—in success

असिद्धयोः—and failure.

समत्वं—Such evenness of mind

उच्यते—is called

योगः—as yoga.

You give up any attachment to the kingdom, relatives and so on. You should fight the war and do such other activities as a duty. Even then, you should be calm and should not get affected by victory or defeat. Such calmness and equanimity of mind, treating equally success and defeat, is called yoga. (48)

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनंजय ।

बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ ४९ ॥

धनंजय—Arjuna (winner of wealth),

कर्म—action (with attachment to fruits) is

दूरेण—far

अवरं हि—inferior

बुद्धियोगात्—to the yoga of evenness of mind.

मन्विच्छ—Seek

शरणं—refuge

बुद्धौ—in this evenness of mind.

फलहेतवः—Those having desire for fruits

कृपणाः—are pitiable.

Whatever activities you do, with such a detached and calm mind, giving up the desire for fruit, are only really great. Other activities which are not done with a detached mind, are inferior.

All works done with a detached mind, for the pleasure of the Lord and as a worship of the Lord, remove miseries arising from the bondage of samsara; and lead a person in due course to salvation or moksha.

On the other hand, those who do any work with a desire for fruits, are in a pitiable condition. They will be repeatedly born in this world and bound in samsara and experience endless misery. Therefore, while you perform any work or activity, do have a detached mind. (49)

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।

तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ ५० ॥

इह—Here

बुद्धियुक्तः—one who is practising buddhi yoga
(as above)

जहाति—gives up

उभे—both

सुकृतदुष्कृते—punya and papa.

तस्मात्—Therefore

युज्यस्व—try to perform

योगाय—(buddhi) yoga.

योगः—Such yoga

कौशलं—requires skill

कर्मसु—in performing works.

Good actions result in punya. Such punya helps in getting worldly desires like wealth, cattle, etc., and also svarga.

But a person, who desires only moksha, has no use for svarga or other worldly desires, which are attained by punya. So, he has no use for punya also, which gives only such temporary pleasures. Thus, a person, desiring only moksha, gives up both papa and punya.

This does not mean that he should not do any good actions, which result in punya. He may do all good actions, but without desire for fruits (like svarga, etc.).

A person who performs works with such a detached mind, surrendering everything to the Lord;

gives up in due course both punya and papa, i.e. the results of both good and evil actions. These have accumulated from time without beginning, are endless; and become the cause for bondage in samsara.

So, Arjuna, you also have such a detached frame of mind. Such a firm mind can be attained only by skill in performing the works. (50)

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।

जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ ५१ ॥

मनीषिणः—People

बुद्धियुक्ताः—attached to the buddhi yoga,

त्यक्त्वा—giving up

फलं—fruits

कर्मजं—of the karma

विनिर्मुक्ताः—and released

जन्मबन्ध—from the bondage of birth,

गच्छन्ति हि—go to

पदं—that place

अनामयं—where there is no suffering.

The wise people, who have such a state of mind, perform works, giving up the fruits thereof. They are, therefore, freed from the bondage of births and attain moksha, where there is no suffering.

The place where there is no suffering, can actually mean three things:

1) Sri Vaikunta or Paramapada

2) The essential nature of the Supreme Lord Narayana

3) The essential nature of the fully liberated jivatma, having the Lord as its inner soul.
(51)

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।

तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ ५२॥

यदा—When

ते—your

बुद्धिः—intelligence

व्यतितरिष्यति—crosses beyond

मोहकलिलं—the dirty delusion,

तदा—then

गन्तासि—you will get

निर्वेदं—disgusted

श्रुतस्य—about what is heard

श्रोतव्यस्य च—and what is going to be heard.

In due course, when you perform all actions as service to the Lord and for the pleasure of the Lord, then the Lord is pleased and makes your sins perish. When the sins perish, wrong ideas such as “the body and the jivatma are the same” and “I am independent. I am the Lord of my own self”, also disappear.

When such wrong ideas disappear, the desire and attachment for worldly pleasures also disappear. You will then know what is the real objective in life. Then you will get the true knowledge.

You will then regret that you were, till now, desiring such worldly fruits, which are worthless; about which you heard from Me, so far. You will regret similarly, when you hear in future, about such worthless things.

You will also regret that you did not, till now, desire to achieve the real goal of mankind, which is moksha. You will thus be disgusted, thinking of what you have lost so far. (52)

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।

समाधावबला बुद्धिस्तदा योगमवाप्स्यति ॥ ५३ ॥

यदा—When

ते—your

बुद्धिः—intelligence,

श्रुतिविप्रतिपन्नाः—well convinced by hearing
(from Me),

निश्चला—without thinking of other things,

स्थास्यति—stands

अबला—firmly fixed

समाधौ—in the mind,

तदा—then

अवाप्स्यसि—you will attain

योगं—this yoga (vision of the jivatma).

I, who know everything, have taught you so far about the nature of the body and soul, out of My kindness and affection for you. After thus gaining the real knowledge about the jivatma, according to sastras, you perform karma yoga without desire for mundane fruits. This, in turn, will lead you to

steady understanding and knowledge. This steady knowledge will bring to you the vision of the soul or atma (jivatma). (53)

अर्जुन उवाच—

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।

स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम् ॥५४॥

अर्जुनः उवाच—Arjuna said:

केशव—Krishna,

का—what is the

भाषा—language

समाधिस्थस्य—of a person who has controlled his mind

स्थितप्रज्ञस्य—and is of steady knowledge ?

किं—What does

स्थितधीः—such a person of steady knowledge

प्रभाषेत—speak ?

किं—How

आसीत—does he sit (and meditate) ?

किं—How

ब्रजेत—does he move about ?

Arjuna : How do you describe a person, who has controlled his mind and thus has a steady knowledge? What is his nature? What is the language he speaks ? How does he meditate ? How does he move about and do things ? (54)

श्रीभगवानुवाच—

प्रजहाति यदा कामास्तर्कान्पार्थ मनोगतान् ।

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ५५ ॥

श्रीमगवान् उवाच Krishna said:

पार्थ—Arjuna (son of Pritha),

यदा—when,

तुष्टः—being pleased

आत्मना—in mind

आत्मनि एव—in his own jivatma,

प्रजहाति—(a person) gives up

सर्वान्—all

कामान्—desires

मनोगतान्—which were earlier in his mind,

तदा—then

उच्यते—(he) is called

स्थितप्रज्ञः—a man of steady knowledge.

Krishna : There are four stages or states of a person having steady understanding and knowledge. I will first talk about the highest state of steady knowledge, which is the fourth state.

1) Here, a person completely gives up from his mind all kinds of desires. He is of a clear mind, always thinking (meditating) on his atma only and nothing else. He is happy and pleased, by thus meditating on the soul and consequently gives up all other desires. This state is the highest state of knowledge. This stage is called "vasikara". (55)

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ ५६ ॥

उच्यते—He is called

मुनिः—a sage,

स्थितधीः—of steady knowledge,
 मनाः—who has his mind
 अजुह्वित—unaffected
 दुःखेषु—by painful happenings;
 विगतस्पृहः—when he is free from desire
 सुखेषु—for pleasures;
 वीतरागभयक्रोधः—and when he is free from
 desires, fear and anger.

2) The next lower stage or the third stage of steady knowledge is as follows :

Here, a person does not feel sorry and distressed, if there is separation from beloved persons and so on. Under any circumstances he does not have any desire to enjoy pleasures. Even if the objects of desire are available to him, he has still no desire for them. He does not have any 1) longing 2) fear and 3) anger.

- 1) Longing means desire to get new things which he does not have so far.
- 2) Fear means pain or misery, in seeing the causes that are responsible for a) separation of dear things or persons or b) getting undesirable things.
- 3) Anger means the state of mind against another being or person, who is responsible for a) separation of dear things or persons or b) getting undesirable things.

So, he is devoid of these three states of mind. This stage is called "ekendriya". (56)

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।

नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ ५७ ॥

तस्य—His

यदा—knowledge

प्रतिष्ठिता—is called steady,

यः—who

अनभिस्नेहः—is without love or attachment

सर्वत्र—everywhere.

न अभिनन्दति—He does not rejoice,

न द्वेष्टि—nor does he hate

प्राप्य—getting

तत् तत्—whatever,

शुभाशुभं—good or evil things.

3) The next stage below this, i.e. the second stage of steady knowledge is as follows :

Everywhere, he is indifferent towards pleasing or desirable objects. He does not become happy when he attains pleasing things. He does not get aversion when he loses pleasing things. This stage is called 'vyatireka'. (57)

यदा संहरते चायं कूर्मोऽङ्गानोव सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ५८ ॥

यदा—When

अयं—this man

संहरते—withdraws

इन्द्रियाणि—his indriyas

इन्द्रियार्थेषु:—from the objects connected with
indriyas

सर्वत्र:—everywhere,

इव—like

कर्म:—a tortoise (withdrawing)

अङ्गानि—(its) limbs,

तस्य—his

ब्रह्मा—knowledge

प्रतिष्ठिता—has become steady.

4) The next lower stage, or the first stage is called “yatamana” and is as follows :

When the senses or indriyas attempt or desire to contact a desirable object, he withdraws those senses away from the desirable objects. He fixes his mind on his atma. For example, if he sees a worldly desirable object, he turns back his eye from that object. If he hears a worldly desirable or beautiful sound, he withdraws his ears and so on.

This is like a tortoise withdrawing its protruding limbs into the shell.

Thus, a person having steady knowledge is such that his happiness is only in realising his soul. He speaks only about the soul, its essential nature and characteristics.

He remains seated, only for the purpose of meditating on the soul. He moves about, only in pursuit of realising the soul.

Here is an example to explain these four stages of steady knowledge:—

In the first stage, which is the lowest stage, suppose a person sees a worldly desirable object. He immediately thinks that he should not see that object and then turns back his eyes.

In the second stage, if a person sees a desirable object, he feels a little happy. But he does not desire to achieve that object. He does not take any efforts to achieve that object.

In the next higher stage i. e. the third stage, when a person sees a desirable object, he does not feel any happiness at all and he is not at all bothered.

In the fourth stage, which is the highest, the person does not see the desirable object at all, even if it is before him. In other words, the object does not register in his mind at all.

These are the four stages of the steady knowledge. (58)

विषया विनिवर्तन्ते निराहारस्य देहिनः ।

रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ ५९ ॥

विषयाः—The objects of the senses

विनिवर्तन्ते—go away

देहिनः—from a jivatma

निराहारस्य—who does not eat (who does not enjoy),

रसवर्जं—except the desire to enjoy.

रसोऽपि—Even that desire (to enjoy)

अस्य—of his
 निवर्तते—goes away
 दृष्ट्वा—on (his) seeing
 परं—the supreme (jivatma).

The senses or indriyas desire to enjoy the pleasant sense-objects. The eye wants to see a beautiful thing. The ear wants to hear a beautiful sound, and so on. So, the desirable sense-objects are the food for the senses or indriyas.

When a person controls his indriyas (senses), and withdraws the indriyas from desirable objects, then these objects have no use for him. Even then, there is still some little desire left in the person to enjoy those desirable objects.

Even this slight desire in the person goes away when he understands the true nature of the atma. Enjoying the atma gives much greater happiness than enjoying sense - objects. (59)

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।

इन्द्रियाणि प्रमाथीनि हरन्ति प्रसन्नं मनः ॥ ६० ॥

कौन्तेय—Arjuna (son of Kunti),
 अपि हि—even in spite of
 विपश्चितः—the wise
 पुरुषस्य—man
 यततः—trying (to control)
 प्रमाथीनि—the rebellious
 इन्द्रियाणि—indriyas,
 हरन्ति—(they) carry away

प्रसर्प—forcibly

मनः—his mind.

A wise person tries to control his senses or indriyas, but still the desire for enjoying things does not go away fully. The senses gain the upper hand and they forcibly carry away the mind also, to enjoy desirable things. This can be fully controlled only on perceiving the atma.

Thus, conquering the senses depends on a person seeing his atma; and seeing his atma depends on conquering the senses!! This is really difficult.
(60)

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।

वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ ६१ ॥

संयम्य—Controlling

सर्वाणि—all

तानि—these indriyas

मत्परः—and thinking of Me only as the Supreme,

आसीत—(one) should remain

युक्तः—engaged in yoga.

यस्य—He, whose

इन्द्रियाणि—indriyas

वशे हि—are indeed under control;

तस्य—his

प्रज्ञा—knowledge

प्रतिष्ठिता—is well established.

A person has to control his senses or indriyas from wandering after desirable objects. Then he

should fix his mind on Me. I am holy and auspicious, and I am the only subject fit for meditation. So, thinking of Me always, a person should remain calm and quiet. Then the mind of such a person is purified, by burning away of all desires.

It becomes free from attachment to sense-objects. The senses also are brought under control. Then the mind, keeping the senses under its control, will be able to see the atma (jivatma). (61)

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।

सङ्गात्संजायते कामः कामात्क्रोधोऽभिजायते ॥ ६२ ॥

पुंसः—By a man
 ध्यायतः—thinking
 विषयान्—of objects of senses,
 सङ्गः—attachment
 तेषु—to them
 उपजायते—arises.
 सङ्गात्—From attachment
 संजायते—arises
 कामः—desire.
 कामात्—From desire
 अभिजायते—arises
 क्रोधः—anger.

If a person tries to conquer his senses, by his own efforts, without however fixing his mind on Me, he gets lost. Such a person may have some sort of control over his senses. But still, because of past karmas and sins accumulated from times without

beginning, complete detachment from sense-objects is not possible. There remains hidden desire for sense - objects. Again, attachment to worldly objects slowly develops, by keeping on thinking about these sense - objects.

From such an attachment, passion (kama) is generated. In this state of passion, it is not possible for a person to remain without enjoying worldly desires.

When he is not able to enjoy the objects, in spite of the strong desire or passion, his frustration results in anger, because he is unable to get the desired thing. This anger is directed against the persons, because of whom the desired things could not be enjoyed. (62)

क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।

स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ ६३ ॥

क्रोधात्—From anger

भवति—arises

संमोहः—delusion;

संमोहात्—from delusion

स्मृतिविभ्रमः—(arises) loss of memory;

स्मृतिभ्रंशात्—from loss of memory

बुद्धिनाशः—(arises) destruction of mind;

बुद्धिनाशात्—and from destruction of mind,

प्रणश्यति—he is lost.

Such an anger results in great confusion. A person loses his capacity to decide what is right and

what is wrong; what should be done and what should not be done.

From such a stage of confusion, there arises loss of memory. One forgets one's efforts to conquer the senses or indriyas.

Because of this loss of memory, whatever efforts were made earlier to achieve knowledge of the atma are destroyed. Then, finally, he is back again to square one and is immersed again in the samsara and gets lost. (63)

रागद्वेषवियुक्तेस्तु विषयानिन्द्रियैश्चरन् ।

आत्मवश्यंविधेयात्मा प्रसादमधिगच्छति ॥ ६४ ॥

विधेयात्मा—He who has controlled his mind

इन्द्रियैः—and (has his) indriyas

रागद्वेषवियुक्तेस्तु—free from desire and hatred

आत्मवश्यैः—and well under control:

चरन्—even while experiencing

विषयान्—objects of the senses,

अधिगच्छति—(he) attains

प्रसादं—calmness.

But, take the case of a person who has fixed his mind in Me and in My auspicious, beautiful form. He knows that I am the only object fit for meditation, being the Lord of all. Such a person is indifferent towards the worldly pleasures and desires.

His senses or indriyas are free from desire towards worldly pleasures. They are free from

hatred of undesirable things and objects. This is because his impurities are completely burnt out.

Such a person has the senses under his control and has a disciplined mind. He attains perfect equanimity, calmness and tranquillity. His mind is freed from all impurities. (64)

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।

प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ ६५ ॥

अस्य—To him

प्रसादे—having calmness of mind,

हानिः—destruction of

सर्वं—all

दुःखानां—sorrows

उपजायते—takes place.

प्रसन्नचेतसः—With his mind being calm,

बुद्धिः—knowledge (of the atma)

पर्यवतिष्ठते—gets well established

आशु हि—very soon.

When a person thus attains tranquillity and peace of mind, he does not at all feel the miseries, which arise in this world due to contact with prakriti (matter). He gets the right type of mind, which is interested only in realising the atma. Finally, when he realises the soul (atma), he is freed from all miseries of samsara. (65)

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।

न चाभाषयतः शान्तिरशान्तस्य कुतः सुखम् ॥ ६६ ॥

अयुक्तस्य—To one who is not united with
Me in meditation,

बुद्धिः—true knowledge of the atma

नास्ति—is not there;

अयुक्तस्य च—to one who does not have such true
knowledge of the atma,

न भावना—there is no meditation on the atma;

अभाषयतः—for one without meditation,

न शान्तिः—there is no peace of mind;

अशान्तस्य—for one who is not having
peace of mind,

कुतः—from where can be

सुखं—the happiness (of moksha) ?

* * [But, if a person tries to control his senses by
his own efforts, (without his mind being dedicated
to Me, as described above, then he cannot attain the
true knowledge about the atma. So, he can not
practise meditation on atma. Again he desires for
the worldly pleasures. He does not get peace of
mind and tranquillity. So, he cannot attain eternal
and supreme happiness.] (66)

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।

तदस्य हरति प्रज्ञां चायुर्नविमिवाम्भसि ॥ ६७ ॥

यन् मनः—That mind which

अनुविधीयते—follows

इन्द्रियाणां—the indriyas
 चरतां—experiencing the sense-objects :
 तत्—that (mind)
 हरति—removes
 अस्य—his (a person's)
 ज्ञानं—knowledge,
 इव—like
 वायुः—the wind
 नावम्—(carrying away) the ship
 अस्मसि—in the water.

The senses in a person desire for worldly pleasures. So, a person must have a strong mind, which should control the senses from going astray after worldly pleasures. But, if a person allows his mind also to go along with senses, after worldly pleasures, then his knowledge about the atma also gets carried away (lost).

Take the case of a ship going in water. A strong wind or storm against the direction of the ship, turns the ship away from its course. Similarly, if a person allows his mind to go along with the senses, after worldly pleasures, he gets lost in his pursuit of knowledge of the atma. (67)

तस्माद्यस्य महाबाहो निगूहोत्तानि सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥

महाबाहो—Arjuna (of great arms),
 तस्मात्—therefore,
 यस्य—(he) whose

इन्द्रियाणि—indriyas
 निगृहीतानि—are withdrawn
 सर्वशः—always
 इन्द्रियार्थेभ्यः—from the sense-objects:
 तस्य—his
 प्रज्ञा—knowledge
 प्रतिष्ठिता—is well established.

Therefore, if a person has his mind fixed only upon Me, on My holy, auspicious form, as the only object, fit for meditation; and if he controls his senses from the worldly sense-objects; he alone gets the right knowledge and understanding. (68)

यः निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
 यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥६९॥

संयमी—He, who has controlled the senses
 जागर्ति—is awake
 तस्यां—in that (knowledge of the atma),
 या—which (knowledge)
 निशा—is (dark as) night
 सर्वभूतानां—for all beings.
 मुनेः—To the sage
 पश्यतः—who sees (the atma),
 सा—that (experience of sense-objects)
 यस्यां—in which
 भूतानि—all beings
 जाग्रति—are awake
 निशा—is (dark as) night.

The superior knowledge, concerning the atma, is very difficult to obtain for ordinary human beings. To them, such a knowledge concerning the soul (atma) can not be achieved and is therefore obscure and dark, like night. But, this knowledge of the atma is very bright and clear to a person, who controls his senses and has a tranquil mind. He is awake in regard to the soul, i. e., he keeps seeing the soul.

Similarly, the ordinary human beings go after the worldly pleasures and desires. So, they are fully awake, so far as desiring the worldly pleasures is concerned. But, an enlightened person, who sees his soul, does not have any use for such worldly desires and pleasures. So, such knowledge about worldly desires and sense-objects is dark like night to such a sage. In other words, he does not see or bother about such earthly objects of desire. (69)

आपूर्यमाणमचलप्रतिष्ठं

समुद्रमापः प्रविशन्ति यद्वत् ।

तद्वत्कामा यं प्रविशन्ति सर्वे

स शान्तिमाप्नोति न कामकामी ॥ ७० ॥

यद्वत्—Just as

आपः—waters

प्रविशन्ति—enter

समुद्रं—the ocean

आपूर्यमाणं—which always remains full

प्रतिष्ठं—and remains

अचल—undisturbed;

तद्वत्—similarly,

सः—he (who is unruffled)

सर्वं—(even when) all

कामाः—desires

प्रविशन्ति—enter

यं—him;

आप्नोति—(he) attains

शान्ति—peace;

न—and not

कामकामी—one who desires pleasures.

Take the case of an ocean. The waters of rivers enter into the ocean. However, the ocean remains the same, whether the waters enter it or not. Just because the rivers enter into the ocean, the ocean does not start overflowing. Similarly, if the rivers do not enter into the ocean, the ocean does not get dried up.

Similarly, an enlightened person is not affected by the desirable sense-objects. He is at peace and happy, seeing his own soul. He does not overflow with happiness, like the ocean, if he happens to experience the desirable sense-objects. He does not get dried up, like the ocean, (i.e. does not feel sorry) if he does not experience desirable sense-objects.

On the other hand, a person who craves after desirable objects, never achieves peace. If a person gets affected by desirable sense-objects, he never gets peace, even in the absence of such sense-objects.

विहाय कामाद्यः सर्वान्पुनरिष्यति निःस्पृहः ।

निर्विक्रमो निरहङ्कारः स शांतिमधिगच्छति ॥ ७१ ॥

यः पुमान्—That man, who,

विहाय—giving up

सर्वान्—all

कामान्—desires,

अरति—moves about

निःस्पृहः—without desire,

निर्विक्रमः—without the sense of possession.

निरहङ्कारः—and without ahankara;

सः—he

अधिगच्छति—attains

शांति—peace.

*** [A person who gives up all desirable sense-objects; who remains without any attachment for such objects; who does not have the ego, thinking that the objects belong to him; who does not have any love for his body, realising that the body is different from the soul; such a person really sees the soul and attains peace.] (71)

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।

स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ ७२ ॥

पार्थ—Arjuna (son of Pritha-Kunti),

एषा—this

स्थितिः—state

ब्राह्मी—will make one attain the jivatma;

प्राप्य—attaining

एतां—this,

न विमुह्यति—(one) does not get delusion;

स्थित्वा—remaining

अस्यां—in this (state)

मन्तकाले अपि—even at the time of death

ऋच्छति—(one) attains

निर्वाणं—the blissful

ब्रह्म—jivatma.

How?

So, a person should perform his duties and other works, without any attachment to fruits. By having the true knowledge of the eternal soul (jivatma) and with steady knowledge and understanding; performing works as above, he attains, i.e., realises the soul.

After attaining such a stage, one does not fall into the cycle of births and deaths in this world. Even if a person attains this stage, during the last years of his life, still he attains the atma, full of bliss and happiness. }* (72)

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां

योगशास्त्रे श्रीकृष्णार्जुनसंवादे सांख्ययोगो

नाम द्वितीयोऽध्यायः ॥ २ ॥



अथ तृतीयोऽध्यायः

Chapter—III

Karma Yoga

अर्जुन उवाच—

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।

तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥ १ ॥

अर्जुनः उवाच—Arjuna said:

जनार्दन—Krishna (Destroyer of samsara),

केशव—Keshava,

चेत्—if

बुद्धिः—jnana yoga

मता—is considered

ते—by You

ज्यायसी—as superior

कर्मणः—to karma yoga,

तत्—then

किं—why

नियोजयसि—do You urge

मां—me

घोरे—in the terrible

कर्मणि—karma yoga ?

Narayana is the supreme Brahman. He is the refuge and goal of all persons seeking moksha. He

has innumerable auspicious qualities. So a person has to adopt bhakti yoga (or prapatti) for attaining moksha and the Brahman.

But, before starting on bhakti yoga, he has to first realise the true nature of the jivatma. Without a correct knowledge of his own jivatma, he cannot start on bhakti yoga.

It is like this : The fundamental principle of our Visishtadvaita philosophy is that the Paramatma is the inner soul. All others, including jivatmas, constitute His body. So, the Paramatma is like a jewel, which is wrapped in a piece of cloth. The cloth is the jivatma. So, before we try to see the Paramatma, we should first open the cloth, i.e., we should know the nature of the jivatma.

After opening the cloth, we see the jewel. Similarly, after obtaining knowledge of the jivatma - we attain the jewel, Brahman, by means of bhakti yoga. Thus knowing the jivatma is actually necessary for doing the bhakti yoga. That is why Krishna teaches first about the nature of the soul or jivatma, before starting on bhakti yoga.

Arjuna : Krishna, You said that firm and constant meditation alone is the means for seeing the soul. But practice of karma should be done before that. You also taught that such meditation may be achieved by stopping all activities of sense, (indriyas) and mind, in regard to the desirable sense-objects.

If, therefore, it is desired to see the soul, then I should concentrate on meditation, after stopping all activities of the senses, as advised by You. But You are also advising me to fight this war, without attachment to fruits. Fighting a war certainly involves activities of the senses (indriyas) and the mind. Is not such an action of fighting the war a hindrance to meditation and seeing the soul? Then why do You urge me to fight? (1)

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।

तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ २ ॥

वाक्येन—By words

व्यामिश्रेणेव—contradictory to each other,

मोहयसि इव—You seem to confuse

मे—my

बुद्धिं—mind.

तत्—Therefore

वद—tell

एकं—one thing

येन —by which

अहं—I,

निश्चित्य—being sure of what is to be done,

आप्नुयाम्—can attain

श्रेयः—bliss.

It appears that I am getting confused in mind by such apparently conflicting statements. Therefore, tell me one thing only clearly, so that I will know what to do and attain bliss. (2)

श्रीभगवानुवाच —

लोकेऽस्मिन्निविष्टा निष्ठा पुरा प्रोक्ता मया न च ।

ज्ञानयोगेन सांख्यानं कर्मयोगेन योगिनाम् ॥ ३ ॥

श्रीभगवान् उवाच — Krishna said:

अनघ — Arjuna (sinless one),

अस्मिन् — in this

लोके — world,

निविष्टा — two kinds of

निष्ठा — discipline

प्रोक्ता — were told

मया — by Me

पुरा — before;

ज्ञानयोगेन — the means of jnana yoga

सांख्यानं — for the sankhyas

कर्मयोगेन — and karma yoga

योगिनां — for yogis.

Krishna : Arjuna, what was told by Me so far has not been correctly understood by you. Both the yogas - karma yoga and jnana yoga - that can be practised by different kinds of people in this world, have been talked by Me already. All people are not fit for doing jnana yoga. Jnana yoga requires complete control of the senses or indriyas.

If a man performs work, without desire for fruits; and performs the same as a form of worshipping the Lord; then he gets rid of his impurities. He keeps his senses unaffected by sense-objects and then he becomes eligible to perform jnana yoga.

So, those people who concentrate only on seeing the soul, unaffected by any sense-objects, are fit to do jnana yoga. People who are not fit for this can practise karma yoga.

So, there is no conflict or confusion in what I said. Those people who are affected by worldly sense-objects, can do karma yoga. People whose minds are not thus affected by sense-objects can practise jnana yoga. (9)

न कर्मणामनारम्भात्तन्कर्म्यं पुरुषोऽश्नुते ।

न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ ४ ॥

पुरुषः—A person

अनारम्भात्—by not starting

कर्मणां—karmas (works),

न अश्नुते—does not attain

तैष्कर्म्यं—the discipline of knowledge;

च—also,

संन्यसनादेव—by giving up karmas only,

न समधिगच्छति—(one) does not attain

सिद्धि—success.

A man cannot hope to practise jnana yoga, by merely not performing the works prescribed in the sastras; or by giving up the works (as prescribed in the sastras) already begun by him.

A person must worship the Lord, by works performed without attachment to fruits. The Lord gets pleased by this and consequently, by His will,

the sins accumulated from time immemorial get destroyed. The mind gets purified and the senses become unaffected by sense-objects. Then he becomes fit to do jnana yoga. (4)

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।

कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ५ ॥

कश्चित्—Anybody

जातु—at any time

न हि तिष्ठति—does not indeed remain

अकर्मकृत्—without doing any work

क्षणं अपि—even for a second.

सर्वः—All people

कार्यते—are made to do

कर्म—work

अवशः हि—even automatically

गुणैः—by the gunas

प्रकृतिजैः—born of prakriti.

Nobody in this world remains even for a second, without doing any work. There are three gunas or characteristics born of prakriti: sattva, rajas and tamas. (These have been described earlier). These are developed in each person, in different proportions, in accordance with his past karma. So, these induce every person to always do some work, even against his wishes.

Therefore, a person should practise karma yoga as described above and thereby earn the Lord's

pleasure. Then his past sins are destroyed. He is able to bring his gunas under control. He becomes pure in mind and senses (indriyas). Then he becomes fit to do jnana yoga. (5)

कर्मेत्रियाणि संयम्य य आस्ते मनसा स्मरन्
इन्द्रियार्थिभिरूढात्मा मिथ्याचारः स उच्यते ॥ ६ ॥

यः—He, who
संयम्य—controlling
कर्मेत्रियाणि—the indriyas of action,
आस्ते—remains
स्मरन्—thinking
इन्द्रियार्थान्—about the sense-objects
मनसा—in his mind,
चिरूढात्मा—is a fool.
सः—He
उच्यते—is called
मिथ्याचारः—a hypocrite.

Suppose a person tries to attain knowledge of the soul. He controls his karma indriyas (hand, leg etc.) from going after sense-objects. But he has not conquered his senses, due to past sins not having been destroyed. His mind is turned away from the soul. His mind is tempted by the worldly sense-objects and he remains thinking only of worldly desires and pleasures.

Then he is called a hypocrite. He wants to see the soul, but acts under the control of his senses, craving for worldly pleasures. Thus he becomes perverted and gets lost. (6)

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।

कर्मैन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ ७ ॥

अर्जुन—Arjuna,

यः तु—he, who

नियम्य—controlling

इन्द्रियाणि—indriyas

मनसा—by his mind,

आरभते—starts

कर्मयोगं—karmayoga

कर्मैन्द्रियैः—by the karma indriyas,

असक्तः—without desire for fruits:

सःविशिष्यते—he excels.

But, suppose a person engages his senses to do rightful activities, as laid down in the sastras; with the help of his mind, which desires to see the soul. He practises karma yoga after giving up attachment and without bothering about the results. Then, there is no likelihood of his meeting any obstacles. He is even better than a person doing jnana yoga. (7)

नियतं कुरु कर्म त्वं कर्म क्वाप्यो ह्यकर्मणः ।

शरीरयात्रायि च ते न प्रसिद्धयेदकर्मणः ॥ ८ ॥

त्वं—You

कुरु—do

कर्म—karmas

नियतं—which are compulsory.

कर्म—Karmayoga

ज्यायः हि—is indeed superior

अकर्मणः—to jnana yoga.

अकर्मणः—By not doing any work,

शरीरस्यात्रापि च—even sustenance of the body

न वसिष्येत्—will not be possible

ते—for you.

So, you perform works in accordance with the sastras. It is easy to do and is not likely to cause any difficulties. Such performance of works should be regarded as compulsory and unavoidable.

Karma yoga is superior to jnana yoga. Even if a person is fit for doing jnana yoga, karma yoga is better for him also. This is because, jnana yoga is difficult to perform since it was not previously practised and it is likely to meet with obstacles.

Further, even while doing karma yoga, a person must have the true knowledge of the soul, i. e. that it is different from the body; it is not the doer of actions (but also controlled by the Lord) etc. So karma yoga indeed is superior.

If you want to give up all activities, so as to become fit for doing jnana yoga, then even maintenance of your body will become difficult. The body has to be maintained by procuring food and other necessities. Obviously, you must have a sound body, even for performing jnana yoga. Yajnas and yagas should be performed with the money got by rightful means. The body should be maintained by proper food, after such yajnas and after doing aradhana to the Lord.

So, if a person follows jnana yoga and does not do work, he cannot even procure food and maintain his body. The duties and other works laid down in the sastras, viz., nitya and naimittika karmas like pancha maha yajnas, etc., have to be performed even by one, who follows jnana yoga.

Pancha maha yajnas - These are the five great sacrifices (maha yajnas), which have to be performed, every day, by a house - holder (grihastha). They are :—

1) **Brahma yajna** - This consists of reciting the Vedas.

2) **Deva yajna** - This sacrifice is done to please the devas.

3) **Pitru yajna** - This is done to please the manes (pitrus).

4) **Bhuta yajna** - This is done to please all created beings.

5) **Manushya yajna** - This is done, showing respect and hospitality to guests.

All the above have to be performed daily, in accordance with the sastras.

Further, knowledge of the true nature of the soul is included in the karma yoga. The soul has to be meditated upon, as not the doer of actions (but controlled by the Lord). Therefore in the samsara, karma yoga is easy to do and free from obstacles and you perform karma yoga only. (8)

यज्ञार्थात्कर्मणोऽयन्न लोकोऽयं कर्मबन्धनः ।

तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ९ ॥

कौन्तेय—Arjuna (son of Kunti),

अयं—this

लोकः—world,

कर्मणः—by doing works

अयन्न—other than

यज्ञार्थात्—for the sake of yajna,

कर्मबन्धनः—becomes subject to the bondage of
karma.

समाचर—Perform

कर्म—work

तदर्थं—for the sake of doing yajna,

मुक्तसङ्गः—freed from attachment.

Arjuna, you may ask : You are advising me to do activities. Any action like earning wealth results in a person thinking "I have earned this wealth, by my efforts. This wealth belongs to me. It is mine." So his senses entertain such wrong notions. Even if a person tries to attain moksha, these senses will turn his mind away. He becomes involved in samsara.

So, I will explain to you.!

A person should earn money in a rightful manner, for doing yajnas and other works prescribed in the sastras, as a form of service to Lord and for His pleasure. If, on the other hand, he earns money for doing other things for his own pleasure,

then he gets involved in the bondage of karma and samsara.

You have to perform yajnas, etc. for which you require wealth. So, you undertake worldly activities, to earn wealth. But, you should not have any attachment to selfish interests and desires. You should be clear that you are earning wealth, only to perform yajnas, as a form of worship of the Lord and for His pleasure.

Then the Lord (Myself) becomes pleased by such yajnas and other works.

I bestow upon the person the true vision of the soul, after destroying all his previous karmas. (9)

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।

अनेन प्रसविष्यध्वमेव वोऽस्त्विष्टकामघुक् ॥ १० ॥

प्रजापतिः—The Lord,

सृष्ट्वा—creating

प्रजाः—people

यज्ञैः सह—along with yajnas

पुरा—before (long ago),

उवाच—said:

प्रसविष्यध्वं—prosper

अनेन—by this;

यवः—(this) yajna

मस्तु—will

इष्टकामघुक्—grant all desires

वो—to you.

Before creation, all chetanas (jivatmas) and prakriti were merged in the Lord, in a subtle (sukshma) form. Then they did not have names and forms. So, in that dormant state, without bodies, the chetanas were not able to perform any works, to achieve the desirable fruits like moksha. So, out of compassion, the Lord took up creation. He bestowed bodies to the jivatmas, so that they can study the Vedas and perform works.

The Lord thus created the human beings along with the yajnas; and said: You people prosper through these yajnas. You perform them as a form of My worship. They will give you the objects of your desires and all prosperity and then finally moksha. (10)

देवान्भावयतानेन ते देवा भावयन्तु वः ।

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ११ ॥

भावयत—Please

देवान्—the devas

अनेन—by this.

ते—Those

देवाः—devas

भावयन्तु—will nourish

वः—you.

भावयन्तः—Thus pleasing

परस्परं—one another,

अवाप्स्यथ—you will attain

परं—the highest

श्रेयः—bliss,

By yajnas, which form worship of the devas, you please the devas. The devas, who constitute My body and have Me as their soul, become pleased by such yajnas. So, they give you rains. From the rains, you can grow food and such things required for your living and for performing more such yajnas. Thus, supporting each other, you will finally attain the highest goal of moksha. (11)

इष्टान्मोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।

तदेतान्नप्रदायंभ्यो यो मुञ्चते स्तेन एव सः ॥ १२ ॥

देवाः—The devas

भाविताः—pleased

यज्ञ—by yajnas

दास्यन्ते—will give

वः—to you

इष्टान्—the desired

मोगान् हि—enjoyments.

यः—He who

मुञ्चते—enjoys

दत्तान्—what is given

तैः—by them (devas),

अप्रदाय—without giving

भ्यः—to them:

सः—he

स्तेनः एव—is indeed a thief.

Thus, you worship devas through yajnas. The devas, who have the Supreme Brahman, Paramatma as their inner soul, will become pleased with the yajnas. They will give you the enjoyments desired by you.

With these enjoyments given to you, you should further please them by doing more and more yajnas. If a person enjoys all these pleasures, without offering to the devas in return (in the form of yajnas), he becomes a thief, since he does not give to the devas what is due to them. Such a person becomes unfit for the supreme objective of moksha and will further suffer in hell. (12)

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।

भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥१३॥

सन्तः—Good people

अशिनः—eating

यज्ञशिष्ट—the remains of yajnas

मुच्यन्ते—are released from

सर्वकिल्बिषैः—all sins.

ते—Those

पापाः—sinners

ये पचन्ति—who cook food

आत्मकारणात्—for their own sake

भुञ्जते—eat

त्वघं तु—only sin.

Good people acquire materials, etc., for food, solely for doing aradhana to the Lord, who is the soul of Indra and others. So, after cooking the food and doing aradhana to the Lord, they eat the food, thereby maintaining the body. Only such people are freed from all sins, acquired from time immemorial and which stand in the way of seeing the soul.

But those who cook and eat the food, without doing aradhana to the Lord, are evil-minded and eat only sin. In other words, they will incur sin. They will not be able to realise the soul and they attain only hell. (13)

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।

यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ १४ ॥

भूतानि—Beings

भवन्ति—arise

अन्नात्—from food;

संभवः—the arising

अन्न—of food

पर्जन्यात्—is from the rains;

पर्जन्यः—the rain

भवति—arises

यज्ञात्—from the yajna;

यज्ञः—and the yajna

समुद्भवः—arises

कर्म—from action.

The living beings grow because of food. The food is produced because of rains. It is mentioned in the sastras that rains are produced due to people performing yajnas. The yajnas are done by physical action i.e., by collecting materials and money and so on. (14)

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।

तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ १५ ॥

विधि—Know that
 कर्म—action
 उत्पद्यमानं—as arising
 अहम्—from this body (prakriti);
 अहम्—(and) this body (prakriti)
 समुत्पद्यमानं—as arising
 भक्षर—from the jivatma.
 तस्मात्—Therefore
 अहम्—the body (prakriti)
 सर्वगतं—of all beings
 प्रतिष्ठितं—is established
 नित्यं—always
 यज्ञे—in this yajna.

Such action is done by the physical body of a person. This physical body of a person is sustained and maintained by the jivatma inside the body. The body of all beings is thus produced and grown by food and is thus ultimately based on yajnas as mentioned above. (15)

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।

अघ्रायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ १६ ॥

पार्थ—Arjuna,
 सः—he
 यः—who
 न अनुवर्तयति—does not follow
 एह—here,
 चक्रं—this wheel
 एवं—thus

प्रवर्तिन—established,

अधायुः—lives a life of sin;

इन्द्रियारामः—his enjoyment is through his indriyas;

जीवति—(he) lives

मोघ—in vain.

Thus, the supreme Lord has set in motion the cycle or wheel like this: This body (with jivatma) produces activities or action; action produces yajnas; yajnas produce rain; rain produces food; and again food produces human beings. In other words, from food grow human beings, endowed with body and jivatma. The human being again produces activities and so on. This cycle goes on endlessly.

Human being → Activity → Yajnas → Rain → Food → Again Human being; and so on.

A person who does not move in accordance with this wheel or cycle set in motion, lives a life of sin. He does not perform yajnas and eat his food, after doing aradhana to the Lord. He enjoys sensual pleasures of this world and his senses roam about freely. He forgets about his soul.

His mind and body are not nourished by food, got after performing the yajnas. So his bad qualities viz...rajas and tamas gain upper hand. Therefore, he becomes happy in the enjoyment of senses only. So, even if he tries to do jnana yoga and such other practices, his effort is useless, (16)

यस्त्वात्मरतिरेव स्वादात्मतृप्तश्च मानवः ।

आत्मभ्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥ १७ ॥

यः तु—That
 मानवः—man
 स्यात्—who is
 आत्मरतिः एव—enjoying his own jivatma,
 आत्मतृप्तः च—satisfied in his jivatma,
 संतुष्टः—and also delights
 आत्मनि एव—in his own jivatma;
 न विद्यते—nothing is seen
 कार्यं—as to be done
 तस्य—by him.

A person, whose enjoyment is in his soul only; i.e. who tries to realise his soul; who is satisfied by meditating on his soul alone and not by food, drink, etc; who is delighted with his soul alone and not by other objects of delight, like gardens, garlands, sandal paste, music, dance and so on; to whom the soul alone is maintenance, nourishment and enjoyment; - for such a person, nothing more is to be done for seeing the soul. (17)

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।

न चास्य सर्वभूतेषु कश्चित्त्वर्थव्यपाधयः ॥ १८ ॥

तस्य—For him
 नैव अर्थः—there is no gain
 कृतेन—by what is done
 न कश्चन—and there is no (loss)
 अकृतेन—by what is not done
 इह—here.
 अस्य च—To him

न कश्चित्—there is nothing
 अर्थाभ्युपाधयः—to be gained as an objective,
 सर्वभूतेषु—among all things.

Therefore, there is nothing to be gained by such a person, by what is done by him here. There is also no harm, because of what is not done, to see the soul. He is averse and indifferent to all material things in this world. So, there is nothing new to be done by him to develop aversion to worldly things. He is really liberated.

So, to such a person, there is nothing whatever, which he desires to attain among all material things and sense-objects in this world. (All such things are only modifications of the prakriti and pancha bhutas.) (18)

तस्मादसक्तः सततं कार्यं कर्म समाचर ।

असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥ १९ ॥

तस्मान्—Therefore
 सततं—always
 समाचर—do
 कर्म—karma yoga
 कार्यं—that is to be done
 असक्तः—without attachment.
 पूरुषः—Man
 आप्नोति—attains
 परं—the supreme
 आचरन् हि—only by doing
 कर्म—work
 असक्तः—without attachment.

Only if a person does not require any means to see his soul, he need not adopt any such means (as stated above). But if a person adopts some means for seeing his soul, even for him karma yoga is better, in enabling him to see his soul

This is because karma yoga is easy to do and there is no harm, if it is interrupted in the middle. Further, meditation on the nature of the soul is always included in karma yoga. In the case of one doing jnana yoga also, performance of work is necessary.

Therefore, always perform works (in accordance with sastras) until the soul is realised. The works have to be performed without attachment and without the thought that you are the doer i. e. knowing that you are only the agent (of the Lord). Thus by karma yoga itself, you can attain the soul. (19)

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।

लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥ २० ॥

जनकादयः—Janaka and others

मास्थिताः—attained

संसिद्धि—perfection

कर्मणैव हि—only by doing karma yoga.

अर्हसि—You should

कर्तुं एव—do (karma yoga only)

संपश्यन् अपि—even seeing

लोकसंग्रहं—the need for guidance of this world.

Even royal sages like Janaka and others, although very wise, attained perfection only by means of karma yoga, i.e., realised the soul.

So, if a person is unfit for jnana yoga, he should do karma yoga. Even for a person qualified to do jnana yoga, karma yoga is indeed better than jnana yoga.

Also, to set an example to the other people in the world and to guide them propely, you have to perform karma yoga. (20).

यद्यवाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१ ॥

यत् यत्—Whatever

श्रेष्ठः—a great man

आचरति—does,

तत् तत् एव—that only

इतरः—other

जनः—people (follow);

यत्प्रमाणं—to what extent

सः—he

कुरुते—does,

लोकः—the world

अनुवर्तते—follows

तत्—that.

Whatever a great person - who is well - known for his knowledge of all sastras and for his strict performance of karmas, as laid down in the sastras -

does, the same is done by others also, who are not well - versed in sastras.

In regard to any karma or ritual done by such a great person, to whatever extent he does and with whatever details and subsidiaries he does - others also do in the same manner.

So, a great person, well - known for his wisdom, should do all works, in accordance with his caste and asrama (i.e. brahmachari or grihastha or vana-prastha or sanyasi). This is necessary so that he can properly guide the world. Otherwise, he will lose the jnana yoga, because of the sin caused, by not properly guiding the world (and thus ruining the world). (21)

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।

नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ २२ ॥

पार्थ—Arjuna (son of Pritha),

न किञ्चन—nothing

अस्ति—is

कर्तव्यं—to be done

मे—by Me

त्रिषु लोकेषु—in the three worlds;

न अवाप्तव्यं—nothing is to be obtained

अनवाप्तं—which has not been obtained so far;

एव—even then

वर्त—I remain

कर्मणि एव—only in work.

I am the Lord of all, I am omniscient, I will the truth and I have nothing unaccomplished. For Me, there is nothing whatever that has to be done in all the three worlds. I do not have to attain anything hereafter - which I have not attained so far - for which I have to do work. Still I do work, for properly protecting and guiding the world. (22)

यदि ह्यहं न वर्तयं जातु कर्मण्यतन्द्रितः ।

मम वर्तमानिबर्तन्ते मनुष्याः पार्थ सर्वशः ॥ २३ ॥

पार्थ—Arjuna (son of Pritha),

यदि—if

अहं I

न वर्तयं—do not remain

जातु—at any time

कर्मणि—in work

अतन्द्रितः—without laziness,

मनुष्याः—people

अनुवर्तन्ते—will follow

मम—My

वर्तमानि—path

सर्वशः—in full.

उत्सृजेयुरिमे लोका न कुर्यां कर्म चेदहम् ।

संकरस्य च कर्ता ह्यामुपहृष्यामिमाः प्रजाः ॥ २४ ॥

चेत्—if

अहं—I

न कुर्यां—do not do

कर्म—work,

इमे—these
 लोकाः—people
 हस्तीदेयुः—will be lost.
 स्यां—I will become
 कर्ता—the cause of
 संकरस्य च—chaos;
 उपहस्यां—and I will be ruining
 इमाः—these
 व्रजाः—people.

I am the Lord of all. As a sport, I create, sustain and dissolve the world, by My will. At My pleasure, I am born as a human being, as Krishna.

If I, the son of Vasudeva, do not at all times work, as appropriate to My family (of Vasudeva), then others will also follow Me, in not doing proper work. They will attain hell, due to the sin of not doing their duties, prescribed in the sastras.

If I do not do the work, appropriate to Me, all wise people will also not do their duties properly, by depending on My practice. They will then get lost. I will become the cause for confusion, by failing to protect the code of conduct, prescribed by the sastras. This will lead to their downfall.

Arjuna, if you follow jnana yoga, others who are not fit for jnana yoga (but only for karma yoga), will also start following your practice; and because of their incapacity, will get ruined. So, work alone should be done by a wise man. (23, 24)

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
 कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंप्रहम् ॥ २५ ॥

भारत—Arjuna (of Bharata clan),
 यथा—just as
 अविद्वांसः—ignorant people
 कुर्वन्ति—do action,
 सक्ताः—attached
 कर्मणि—to karma,
 तथा—so also
 विद्वान्—the learned person
 कुर्यात्—should do (work)
 असक्तः—without attachment,
 चिकीर्षुः—desirous
 लोकसंप्रहम्—of welfare of the world.

People who do not know the real nature of the soul, are not qualified for jnana yoga. They are, however, qualified for karma yoga and perform works, with deep interest.

In the same manner, a wise man should practise only karma yoga, with deep interest; even though he is fit for jnana yoga and even if he is really not interested in karma yoga. In the interests of welfare of the world, he should thus set an example to others, by his own behaviour, as to what is the correct code of conduct. (25).

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
 ज्ञोषयेत्सर्वकर्मणि विद्याम्युक्तः समाचरन् ॥ २६ ॥

अज्ञानां—To the ignorant people
 सङ्गिनां—attached to
 कर्म—work,
 न जनयेत्—(one) should not cause
 बुद्धिभेदं—distraction of mind;
 विद्वान्—the learned man
 समाचरन्—doing (work)
 युक्तः—with devotion,
 जोषयेत्—should cause others to do
 सर्व—all
 कर्माणि—works.

You should not cause confusion in ignorant people, who are qualified for karma yoga (but not for jnana yoga) by mentioning about jnana yoga. You should not make them think that, apart from karma yoga, there is another method for attaining the soul viz., jnana yoga. You should not also make them think that jnana yoga is superior to karma yoga.

So even if a person is qualified for jnana yoga, he should do work; since karma yoga alone, independent of jnana yoga, can enable him to see the soul. Thus he should develop desire in ordinary people also to do work, i.e. to do karma yoga. (26)

प्रकृतेः क्लियमाणानि गुणैः कर्माणि सर्वशः ।

महंकारविमूढात्मा कर्ताहमिति मन्यते ॥ २७ ॥

विमूढात्मा—He, whose nature is deluded by
 महंकार—egoism,

मन्यते—thinks about
 कर्माणि—actions
 क्रियमानानि—being done
 सर्वशः—in all ways
 गुणैः—by the gunas
 प्रकृतेः—belonging to prakriti,
 इति—that
 अहं—"I
 कर्ता—am the doer".

A foolish person, who does not realise that the body is different from the soul or atma, thinks that he is the doer of all activities. He does not realise that his actions are actually done by the three gunas or characteristics...sattva, rajas and tamas—belonging to matter or prakriti. (27)

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।

गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ २८ ॥

महाबाहो—Arjuna (man of mighty arms),
 तत्त्ववित्तु—but he who knows the truth
 विभागयोः—about the divisions
 गुणकर्म—of gunas and works
 न सज्जते—is not attached (to gunas),
 मत्वा—knowing
 इति—that
 गुणाः—the gunas
 वर्तन्ते—operate
 गुणेषु—in relation to their products.

Each person has all the three gunas, in different proportions. In one person there may be more of sattva guna; in another person there may be more of tamasa guna and so on. So, each person does good or bad actions, depending on the proportion of the three gunas in him and which guna is predominant etc. Thus his actions are done by gunas only and not by him.

A wise person who knows this truth, gives up the idea that he is the doer; knowing that the gunas are functioning in their respective spheres. (28)

प्रकृतेर्गुणसंमूहाः सञ्जन्ते गुणकर्मसु ।

तान्मकुत्सनिविशो मन्वान्मकुत्सनिघ्न विचालयेत् ॥ २९ ॥

संमूहाः—Those who are deluded

गुण—by the gunas

प्रकृतेः—belonging to prakriti,

सञ्जन्ते—are attached

गुणकर्मसु—to gunas and actions.

कुत्सनिघ्न—One who knows the full truth

न विचालयेत्—should not unsettle

तान्—those

मन्वान्—ignorant

मकुत्सनिघ्नः—people who do not know the full truth.

Dull people are confused about the true nature of the soul, because of the functioning of the three gunas, belonging to prakriti. They become

attached to the activities done by these gunas i.e., to the religious rites only (constituting karma yoga); and not to the knowledge regarding the soul. So they are fit only for karma yoga.

So, a person who knows the truth, should guide such dull and confused persons. If the wise man starts doing jnana yoga (abandoning karma yoga), the dull people also will not do karma yoga, but will start attempting to do jnana yoga (for which they are not fit).

So the great man should also stay in karma yoga, duly realising that the soul is not the doer of actions. He should not make the dull persons waver and deviate from the karma yoga, for which they are fit. He should educate them that karma yoga, by itself, is an independent means for seeing the soul. (29)

मयि सर्वाणि कर्माणि संन्यस्याद्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३० ॥

चेतसा—With your mind

अद्यात्म—clear about matters concerning the
jivatma,

संन्यस्य—surrendering

सर्वाणि—all

कर्माणि—actions

मयि—to Me,

भूत्वा—and being

निराशी—without desire for fruits

निर्ममः—and without the feeling of possessiveness,

दुष्पत्य—fight

विगतज्वरः—giving up the fever (of anxiety).

So, Arjuna, have a clear knowledge about the essential nature of the soul. Whatever actions you do, you surrender them to Me. In other words, you give up the thought that you are the doer, and realise that I, the supreme Lord, am the cause for everything.

So, perform all prescribed duties, such as war, free from desire, selfishness and anxiety. Then, do not have any desire in the result or fruit. Make over (surrender) all actions to Me. I am the Lord of all and I am the inner soul of all beings. Understand that all activities are done by Me, through the agency of the jivatma, which is my body. Perform the activities, as a form of service to Me.

So, you should bear in mind, that the supreme Lord gets His own actions done, of His own free will, for His own pleasure, by His own means; and through the agency of the jivatma.

Be free from selfish attachment to actions also. Do not be afraid, thinking how to get rid of huge sins, accumulated from time immemorial. Follow karma yoga comfortably, thinking that the Lord, pleased by your actions, will release you from bondage.

ये मे मतमिदं निश्चयनृतिष्ठन्ति मानवाः ।

अद्यावन्तोऽनसूयन्तो मुच्यन्ते तेषां कर्मणिः ॥३१॥

ये मानवाः—Those people who

नित्यं—always

नृतिष्ठन्ति—practise

इदं—this

मतं—teaching

मे—of Mine

अद्यावन्तः—and those who have faith in the
teaching

अनसूयन्तः—and even those who do not have
jealousy;

ते अपि—those people also

मुच्यन्ते—are released

कर्मणिः—from the bondage of karma.

1. People, who are qualified to follow the sastras and act according to this teaching of Mine, i.e., do karma yoga; are released from the bondage of all past karmas, which have come from beginningless time.
2. Even if people do not adopt karma yoga; if they have faith in this karma yoga; then they are also released from the bondage of past karmas.
3. Even people, who do not have faith in this karma yoga, but who do not hate it i.e. who do not find fault with this meaning of

sastras, are also released from the bondage of past karmas.

In other words, all the three classes of people, mentioned above, are released from the bondage of karma. How?

So long as a person does not hate this teaching of Mine regarding karma yoga; and if a person has faith in this; he will gradually be rid of his sins. A person who does not hate this teaching, will gradually develop faith in this teaching. A person who gets faith in this teaching, will then start adopting the karma yoga and then get liberated. Thus all the three classes of people, will get liberated in due course. (31)

ये श्वेतदृश्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।

सर्वज्ञानविमूढास्तान्विद्धि नष्टानचेतसः ॥ ३२ ॥

ये तु—But those

न अनुतिष्ठन्ति—who do not practise

एतत्—this

मतं—teaching

मे—of Mine,

दृश्यसूयन्तः—and are jealous of this teaching:

विद्धि—know

तान्—them

विमूढान्—as ignorant of

सर्वज्ञान—all knowledge,

अचेतसः—senseless,

नष्टान्—and lost.

But 1. those people who are jealous of this karma yoga (ie. who hate this); 2. those who do not have any faith in this, (so that they do not adopt this yoga); and 3. those who do not perform all actions in accordance with My teaching above; all such people are of perverted knowledge. They are unable to see proper reason and thus they get lost.

Summing up, you should know that a person does actions because of the three gunas—sattva, rajas and tamas. This action is dependent on the Supreme Lord. Realising this, a person should do karma yoga. Even a person, who is qualified to do jnana yoga, should only practise karma yoga, to set an example for others and to guide them properly.

Karma yoga is easy to practise. It is not likely to be interrupted. It includes knowledge of the soul also. Jnana yoga is difficult to perform. Mistakes are likely to occur. Even then, action has to be undertaken for maintaining the body etc. (32)

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।

प्रकृतिं यास्ति भूतानि निग्रहः किं करिष्यति ॥ ३३ ॥

ज्ञानवान् भवि—Even a wise man

चेष्टते—acts

सदृशं—according to

स्वस्याः—his own

प्रकृतेः—nature.

भूतानि—All beings

यास्ति—follow

प्रकृति—their own nature.

किं निग्रहः—What can restraint

करिष्यति—do ?

Even a person who has the knowledge about the true nature of the soul and that it has to be meditated upon; still acts influenced by his nature, in accordance with the past karmas. So, even the true knowledge cannot wipe out his basic nature of being attracted by material objects and worldly pleasures, because of his past karmas. So the restraints imposed by sastras cannot be of much effect in such cases.(33)

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।

तयोर्न ब्रह्मागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३४ ॥

रागद्वेषौ—Desire and hatred

व्यवस्थितौ—are well established

अर्थे—towards the object of

इन्द्रियस्य इन्द्रियस्य—each indriya;

न ब्रह्मागच्छेत्—one should not become

ब्रह्म—attached

तयोः—to them.

तौ हि—They indeed are

अस्य—his

परिपन्थिनौ—enemies.

The jnana indriyas are five in number. They are : ear, mouth, eye, nose and skin of the body. They are, by nature, attracted towards their objects. The ear is attracted towards sweet music. The eye is attracted towards beautiful objects and so on.

Similarly the karma indriyas are also five in number. They are : tongue, hand, leg, anus and organ of re-production. These also are attracted towards their objects of enjoyment. So, all these senses of knowledge (jnana indriyas) and senses of action (karma indriyas) are, by nature, attracted towards the worldly objects, because of past karmas.

So, there arises in a person the desire to enjoy these objects. When somebody else prevents this enjoyment, this results in hatred towards that person.

So, these two, desire and hatred, bring under their control, a man who tries to do jnana yoga. They violently turn him towards the worldly activities and pleasures of the indriyas. He starts losing interest in experiencing his soul. And then the person gets lost.

So, let not a person, by taking up jnana yoga, be awayed by desire and hatred, and then perish.

These two - desire and hatred-are his enemies. (34)

श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३५ ॥

स्वधर्मः—One's own dharma, ie. karma yoga,

विगुणः—even if defective,

श्रेयान्—is better than

परधर्मात्—another's dharma ie. jnana yoga

स्वनुष्ठितात्—even if performed well.

मिथुनं—Death

स्वधर्म—in doing one's own dharma i.e.

'karma yoga

धैर्यः—is better.

परधर्मः—Another's dharma i.e. jnana yoga

भयावहः—produces fear.

Karma yoga which is easy to do, is actually one's own duty. So, even if karma yoga is not correctly performed, it is not likely to be interrupted in the middle. It is better than jnana yoga, even if it is performed in great detail.

Jnana yoga is another's duty, because it is difficult to do, for a person in this world. It is likely to be interrupted. For a person, who remains in karma yoga, even death, without success, in one birth is better; because in the next birth, performance of karma yoga will come on naturally.

Jnana yoga is liable to be interrupted, because the senses (indriyas) may go astray, after worldly objects. It is also very difficult to perform. Whereas in karma yoga, since one does work, one keeps the senses occupied thereby. (95)

अर्जुन उवाच—

अथ केन प्रयुक्तोऽयं पापं चरति पुरुषः ।

अनिच्छन्नपि बाष्पेय मलादिव निषेजितः ॥ ३६ ॥

अर्जुनः उवाच—Arjuna said:

बाष्पेय—Krishna (of the Vrishni clan),

अथ—then

प्रयुक्तः—induced
 केन—by what,
 अयं—(does) this
 पुरुषः—person (doing jnana yoga)
 अरति—commit
 पापं—sin
 अनिच्छन्नपि—although unwilling,
 नियोजितः एव—as if induced
 बलात्—by force ?

Arjuna : A person does not, by himself, want to enjoy the pleasurable objects of the senses. Even then, the person who is attempting to do jnana yoga; why does he commit sin, by still enjoying the objects of the senses, as if he is forced to do so? (36)

भीमगवानुवाच—

काम एव क्रोध एव रजोगुणसमुद्भवः ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३७ ॥

भीमगवान् उवाच—Krishna said:

विदि—Know

एव—this

कामः—desire

समुद्भवः—as born

रजोगुण—from the guna of rajas

महाशनः—and inducing to enjoy the sense-objects.

एव—This (desire)

क्रोधः—develops into anger,

महापाप्मा—the great sinner.

विद्धि—Know

एतं—this (desire)

वरिणं—as the great enemy

एष—here.

Krishna : Strong desire or passion is caused by the guna, rajas, in accordance with past karmas. The desire or passion drags a man to enjoy the worldly objects of the senses, like good music etc. This passion to enjoy the sense-objects is the man's enemy.

If this desire is not fulfilled, then a person gets angry towards those persons, who prevent him from enjoying the pleasures. So, this desire is a great sinner and by developing into anger (as mentioned above), makes a person cause injury to others, with whom he is angry. So, this desire, which is born of rajasa guna, is the enemy of jnana yoga. (37)

घूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।

यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ ३८ ॥

यथा—Just as

वह्निः—fire

आव्रियते—is covered

घूमेन—by smoke

आदर्शः—and mirror (is covered)

मलेन च—by dirt;

यथा—just as

गर्भः—the embryo

आवृतः—is covered by

अह्वेन—the bag in the womb.

तथा—in the same way

एवं—this (world)

आवृतं—is covered

तेन—by desire.

Human beings and others in this world are covered by this desire or passion; just as fire is covered by smoke; just as a mirror is covered by dirt; and just as a foetus is covered in the womb by membrane.

Just as smoke also arises along with the fire, desire is also born along with the birth of every being, because of the previous vasana.

Even if a mirror is cleaned of dirt by a cloth, dirt accumulates again, after some time. Similarly even if desire is controlled now, the desire in man arises again after some time.

Just as the membrane covering the foetus in the womb can not be removed easily, the desire in man also can not be controlled easily. (38)

आवृतं ज्ञानमेतेन ज्ञानिनी नित्यवैरिणा ।

कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३९ ॥

कौन्तेय—Arjuna (son of Kunti),

ज्ञानं—this knowledge

ज्ञानिनी:—of the jivatma

आवृतं—is covered

पतेन—by this

विष्यवेरिणा—eternal enemy.

दुष्पूरेण—having mean objectives

कमलेन च—and difficult to satisfy;

कामरूपेण—which is in the form of desire.

The true knowledge of a person is thus covered and concealed by this eternal enemy of man, viz. desire or passion. This desire, which produces mad liking for the sense-objects, can never be completely satisfied. This desire is unworthy and mean in nature i.e. has for its objects, worldly things, which are mean and unworthy of attainment. (39)

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।

एतैर्विमोहयत्येष ज्ञानमावृत्य वेहिनम् ॥ ४० ॥

उच्यते—It is said that

इन्द्रियाणि—indriyas,

मनः—mind

बुद्धिः—and intellect

अधिष्ठानं—are the seats

अस्य—of this desire;

एषः—this (desire)

मावृत्य—enveloping

ज्ञानं—the knowledge

एतैः—by these,

विमोहयति—deludes

वेहिनम्—the jivatma.

The desire rules over a person, through his senses, mind (manas) and intellect. In other words,

his senses, mind and intellect are over-whelmed with desire, to enjoy the sense - objects. The desire thus conceals his knowledge and leads him astray; by making him interested only in enjoyment of worldly pleasures. He loses interest in knowledge of the soul. (40)

तस्मात्तन्निन्द्रियाण्याधौ नियम्य भरतर्षभ ।

पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥ ४१ ॥

भरतर्षभ—Arjuna (the best of Bharatas),

तस्मात्—therefore

नियम्य—controlling

आधौ—in the beginning itself

इन्द्रियाणि—the indriyas,

त्वं—you

प्रजहि—kill

एनं हि—this

पाप्मानं—sinful desire,

नाशनं—which destroys

ज्ञान—knowledge

विज्ञान—and discrimination.

Therefore, Arjuna, kill this desire or passion. In the case of a person engaged in jnana yoga, this desire makes him lose interest in realising his soul. It creates liking for sense-objects and worldly pleasures.

Being in this world, in contact with prakriti and material things, you are engaged in activities of the senses. So you should first control your senses in

karma yoga. Then you should kill this sinful enemy, which is desire. This desire or passion destroys knowledge relating to the real nature of the soul, and its special characteristics, which distinguish it from others. (41)

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।

मनस्तस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ४२ ॥

इन्द्रियाणि—Indriyas

आहुः—arc said

पराणि—as great;

मनः—mind

परं—is greater

इन्द्रियेभ्यः—than the indriyas;

बुद्धिः—intellect

परा—is greater

मनसः तु—than even the mind;

यः—and that

परतः तु—which is even greater than

बुद्धेः—the intellect

सः—is that (the desire).

The senses are the most important in preventing proper knowledge; because when the senses are attracted by the sense-objects, there does not develop knowledge relating to the soul.

The manas or mind is even greater than the senses, because even if the senses (indriyas) are controlled from their objects; still the mind may be

interested in the external worldly objects. Then there does not arise knowledge relating to the soul.

The intellect or buddhi is even greater than the mind. This is because, even if you control your mind from any activities relating to sense - objects; still if the buddhi or intellect goes astray; i.e. if there is a wrong decision; then true knowledge regarding the soul cannot arise.

But the desire or passion is even greater than the intellect, not to mention the mind and the senses. This is because, desire can spoil even the buddhi or intellect, besides the mind and senses also. How ?

Even if the senses, mind and intellect are all withdrawn from activities; still if desire is functioning; that desire itself makes the senses to wander, in pursuit of pleasure—objects. The desire thus obstructs the knowledge of the soul.

The body is compared to a chariot. The soul or jivatma is the owner of the body or owner of the chariot. Buddhi or intellect is the charioteer. Manas or mind is the rein and indriyas are the horses.

Body - chariot; Jivatma - owner of the chariot; Buddhi - charioteer (driver); Manas or Mind - Rein; Indriyas - Horses.

The owner (jivatma) advises the charioteer, (buddhi) to use the reins (mind) to control the horses (indriyas). But, passion or desire spoils or tempts

the charioteer, (who is buddhi or intellect), makes it loosen the rein (which is mind or manas), so that the horses (which are indriyas) go astray. (42)

एवं बुद्धेः परं बुद्ध्या संस्तभ्यात्मानमात्मना ।

जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ ४३ ॥

महाबाहो—Arjuna (of mighty arms),

एवं—thus

बुद्ध्या—knowing

परं—that which is greater

बुद्धेः—than intellect (ie. desire),

संस्तभ्य—controlling

आत्मानं—the mind

आत्मना—by the intellect,

जहि—kill

शत्रुं—the enemy

कामरूपं—in the form of desire,

दुरासदं—which is difficult to overcome.

Thus, know that desire is even greater than intellect and is the enemy of jnana yoga. Fix the mind in karma yoga, with the help of the intellect. Destroy desire or passion, which is the worst enemy. (43)

इति श्रीमद्भगवद्गीतासूत्रनिबन्धु ब्रह्मविद्यायां श्रीगोदाख्ये

श्रीकृष्णार्जुनसंवादे कर्मयोगो नाम तृतीयोऽध्यायः ॥ ३ ॥



अथ चतुर्थोऽध्यायः

Chapter—IV

Jnana Yoga

श्रीमद्भगवानुवाच—

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।

विवस्वाम्भनवे प्राहु मनुरिक्ष्वाकवेऽब्रवीत् ॥ १ ॥

श्रीभगवान् उवाच—Krishna said :

अहं—I

प्रोक्तवान्—have told

इमं—this

अव्ययं—imperishable

योगं—yoga

विवस्वते—to Vivasvan, the Sun.

विवस्वान्—The Sun

प्राहु—told

भनवे—to Manu.

मनुः—Manu

अब्रवीत्—told

इक्ष्वाकवे—to Ikshvaku.

Krishna : Do not think that I have now taught you this karma yoga, only to create enthusiasm in you for war. I had taught this karma yoga at the beginning of this Manu's age to Vivasvan or the sun-god, for the benefit of the whole world; since this

leads to bhakti yoga, which is the means (upaya) for attaining moksha. He taught it in turn to his son Manu and Manu taught his son Ikshvaku.

A day of Brahma is called a kalpa and is equal to 4320 million years. The kalpa is divided into 14 periods, each having a different Manu. The present Manu is Vaivasvata, who is the 7th Manu and is the son of the sun - god. (1)

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।

स कालेनेह महता योगो नष्टः परंतप ॥ २ ॥

परंतप—Arjuna (destroyer of enemies),

राजर्षयः—the rajarishis

विदुः—knew

इमं—this (karma yoga)

एवं—thus

प्राप्तं—obtained

परंपरा—thro' generations.

सः—This

योगः—karma yoga

नष्टः—was (however) lost

एह—here

महता—over a long

कालेन—period of time.

(This karma yoga was thus handed down by tradition, from one generation to another. So, the rajarishis of earlier generations, like Ambarisha and Janaka knew this yoga. Subsequently, because of lapse of time and the weak knowledge of people, this yoga almost became lost. (2)

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।

भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ ३ ॥

सः एव अयं—The same

पुरातनः—ancient

योगः—yoga

प्रोक्तः—was told

ते—to you

अद्य—now

मया—by Me,

इति—because

असि—you are

मे—My

भक्तः—disciple

सखा च—and friend also.

एतत् हि—This indeed

उत्तमं—is the supreme

रहस्यं—secret.

It is the same ancient yoga, I have now taught you; because you have sought refuge in Me, with extreme love and devotion. You are also My friend.

This highest secret knowledge has been taught in the Upanishads. It cannot be understood or explained by any one except Me. (3)

अर्जुन उवाच—

अपरं भवतो जन्म परं जन्म विमस्वतः ।

कथमेतद्विजानीयां त्वमादी प्रोक्तवानिति ॥ ४ ॥

अर्जुनः उवाच—Arjuna said:

मम—Your

जन्म—birth

अपरं—is later.

विवस्वतः—Vivasvan's

जन्म—birth

परं—was much earlier.

कथं—How

विजानीयां—am I to understand

एतद्—that

त्वं—You

प्रोक्तवान्—told

इति—thus

आदौ—in the beginning ?

Arjuna : You were born only recently, as the son of Devaki and Vasudeva. But the sun-god Vivasvan exists from ancient times. His birth has taken place before twenty eight chatur yugas (four yugas). How then do you say that you taught this yoga to Vivasvan ?

Each Chatur (four) yuga is equal to 4320000 years.

Arjuna knows well that Krishna is the incarnation of the supreme Lord Narayana. But he wants to understand clearly, whether the birth of the supreme Lord - who is having all auspicious qualities and who is omniscient - is of the same kind as that of devas, men and others, who are all born as a result of past karmas; and what is the purpose of such births. (4)

श्रीभगवानुवाच—

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।

ताम्यहं वेद सर्वाणि न त्वं वेद्य परंतप ॥ ५ ॥

श्रीभगवान् उवाच—Krishna said:

अर्जुन—Arjuna,

बहूनि—many

जन्मानि—births

व्यतीतानि—have gone

मे—of Mine

तव च—and of you too.

परंतप—Arjuna (destroyer of foes),

अहं—I

वेद—know

सर्वाणि—all

तानि—of them;

त्वं—you

न वेद्य—do not know.

Krishna : I have passed through many births earlier. You, Arjuna, have also undergone many births. I know all of them. But you do not know your previous births. So all My births are real. (5)

अजोऽपि सन्नययात्मा जूतानामौशरोऽपि सन् ।

प्रकृतिं स्वामस्मिच्छाय संनयान्यात्ममायया ॥ ६ ॥

अजः अपि सन्—Although I am unborn

अन्यथ—and have indestructible

आत्मा—nature

ईश्वरोऽपि सन्—and although I am the Lord

भूतानां—of all beings;
 लंघयामि—I take birth
 आत्ममायया—out of My own free will,
 अवस्थितः—abiding in
 स्वां—My own
 प्रकृति—nature.

I am indeed not born. In other words, I am not born, due to any past karmas, like you and other beings. But, I take births, out of My own free will and desire.

When I, the Lord of all beings, so take births, I retain My essential nature. I have all My essential qualities present, like knowledge, valour and so on. In this way, I take births in the forms of deva, man, etc.

Here, 'maya' means (the Lord's) wisdom or knowledge. Maya does not mean illusion here. So the Lord takes births, out of His own knowledge i.e. out of His own free will. (6)

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ ७ ॥

भारत—Arjuna (of the Bharata clan),
 यदा यदा हि—whenever
 ग्लानिः—decline
 धर्मस्य—of dharma
 भवति—takes place
 अभ्युत्थानं—and rise
 अधर्मस्य—of adharma (takes place),

तदा—then

अहं—I

सृजामि—create

आत्मानं—Myself.

Whenever there is a decrease in dharma; when ever there is increase in adharma; then I create Myself; by My own free will and take births in this world.

Dharma means that which should be done, in accordance with one's caste and stage of life (asrama - brahmachari, grihastha etc.) as prescribed in the Vedas. (7)

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ ८ ॥

परित्राणाय—For the protection

साधूनां—of sadhus

विनाशाय च—and destruction

दुष्कृतां—of evil-doers

संस्थापनार्थाय—and for establishment

धर्म—of dharma,

संभवामि—I take birth

युगे युगे—in every yuga.

I am born from time to time, for the protection of the good people. Such good people are always devoted to dharma, as defined above. They are the true vaishnavas, taking refuge in Me. They cannot live or support themselves, without seeing Me. As they will become weak and unnerved, on account

of separation from Me, I am born from time to time, in the form of devas, men etc., for their sake. I protect them by giving them opportunities of seeing, talking to Me and about Me and so on.

It is also for the destruction of wicked people; and to establish firmly the Vedic dharma; that I take births. In these births of Mine, I show My extremely beautiful and adorable form; so that people can worship Me and become My devotees.

The principal object of My avatara is only protection of the virtuous people. Their sole objective is, as explained above, seeing Me and worshipping Me only.

The destruction of wicked people is only incidental. It is of secondary importance. I can destroy such wicked people, merely by my will. There is no need to take avatara for this purpose. (8)

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः

त्यक्त्वा देहं पुनर्जन्म नेति मामेति सोऽर्जुन ॥ ९ ॥

अर्जुन—Arjuna,

सः—he

यः—who

एवं—thus

वेत्ति—knows

तत्त्वतः—truly

मे—My

दिव्यं—divine

जन्म—births

कर्म न—**and actions,**
 न एति—**does not get**
 पुनर्जन्म—**rebirths;**
 त्यक्त्वा—**and giving up**
 देहं—**the body**
 एति—**attains**
 मी—**Me.**

A person, who thus knows the secrets of My divine births and My doings in this world, (as described in the earlier slokas); is not born again, after this life. He attains Me at the end of this life.

By knowing the truth about My divine births, all his sins are destroyed. He always thinks of Me with affection and surrenders himself to Me. He takes refuge in Me and then he attains Me, at the end of this life.

(Here, a doubt may arise. It is mentioned in the sastras that only bhakti yoga and prapatti are the means (upayas) for attaining moksha. But it is stated in this sloka that the true knowledge about the Lord's avatars will enable a person to attain moksha, at the end of this life itself. Which is correct ?

Both are correct. True knowledge of the Lord's avatars will not directly lead a person to moksha. But it will create deep interest and desire in him to attain moksha. So, he will adopt the means (upaya) i.e. bhakti or prapatti, with so much intensity, that he will attain moksha, at the end of this life.) (9)

बीतरागभयक्रोधा मम्मया मामुपाधिताः ।

बहवो ज्ञानतपसा पूता मद्धूयमागताः ॥ १० ॥

बहवः—Many people

पूताः—purified

ज्ञानतपसा—by the tapas of knowledge,

उपाधिताः—and devoted

मां—to Me,

बीत—and free from

राग—desire,

भय—fear

क्रोधाः—and anger

मम्मयाः—and absorbed in Me

आगताः—have attained

मद्भावं—My state.

Such persons, who learn the truth of My births, become purified by this knowledge. They are fully absorbed in Me and devoted to Me. They are free from any desire, fear or anger. They finally attain My state, at the end of the life.

What is meant by "My state" i.e., the Lord's state? According to the Vedas, a liberated soul (jivatma) which attains moksha; has its knowledge infinite, like the Lord's knowledge. It attains all auspicious qualities, like the Lord. It attains the highest equality with the Lord. This state is meant here. (10)

ये यथा मां प्रपद्यन्ते तस्मिन्मम सत्त्वहम् ।

मम वर्तमानवर्तन्ते मनुज्याः पार्थ सर्वशः ॥ ११ ॥

ये—Those who
 प्रपद्यन्ते—seek refuge
 मां—in Me
 यथा—in whatever form,
 महं—I
 प्रजामि—favour
 तान्—them
 तथा एव—in the same manner.
 पाथं—Arjuna,
 मनुष्याः—people
 अनुवर्तन्ते—experience
 मम—My
 वस्त्रं—form
 सर्वशः—in all ways.

In whichever form of Mine, people take refuge in Me, I show Myself to them in that form itself. People experience Me, My form and My essential characteristics, in various ways, according to their desire.

So, I not only take the form of devas, men and so on. Further, if they want Me to be their friend, to be their charioteer, and so on, I make Myself available to them in that very form. Thus people experience and enjoy My form in all ways.

Sri Desika states that worship of the Lord in the temples also, in the archa form, is included in this shloka. (11)

कारुण्यन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।

सिद्धिं हि मानुषे लोके सिद्धिर्भवति कर्मणा ॥ १२ ॥

काङ्क्षन्तः—Desiring
 सिद्धि—fruits
 कर्मणां—of religious works
 यजन्ते—(people) worship
 इह—here
 देवताः—devas.
 लोके—In this world
 मानुषे—of men,
 सिद्धिः—success
 भवति—occurs
 क्षिप्रं हि—soon
 कर्मजा—from the religious works.

People here are only interested in worldly desires like sons, cattle, food or svarga. They want quick results. They perform rituals, which consist of worship of Indra and other devas, for obtaining such desires like sons, cattle, food or svarga.

But no one feels distressed at this samsara of births and deaths. No one desires for final release or moksha. So, they do not worship Me, who am the soul of Indra and other devas; giving up all attachment to fruits. This is because they do not gain proper knowledge, due to their endless accumulation of sins, from time immemorial. So, they do not undertake karma yoga of the kind taught by Me so far, as a form of My worship. (12)

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागतः ।

तस्य कर्तारमपि मां विद्वद्यकर्तारमवययम् ॥ १३ ॥

चातुर्वर्ण्यं—The four castes
 सृष्टं—were created
 मया—by Me
 विभागशः—based on the divisions of
 गणकर्म—guna and activities.
 कर्तारं अपि—Although I am the creator
 ज्ञेय—of this division,
 विद्वि—know
 मां—Me
 न कर्तारिं—as not the creator
 अन्यथं—and unchangeable.

The system of the four castes was created by Me, according to the different proportions of gunas, i.e., sattva, rajas and tamas; and also according to the activities, like self-control, in accordance with the various gunas.

The whole universe, starting from Brahma and ending with grass, along with this system of four castes, was created by Me. The universe is protected by Me only and is destroyed by Me only.

I am the maker of this system. I am the Creator. But I am also not the maker of this distinction; since this distinction is based on the proportions of gunas and corresponding activities. (13)

न मां कर्माणि लिम्बन्ति न मे कर्मफले स्पृहा ।

इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥ १४ ॥

कर्माणि—Works

न लिम्बन्ति—are not connected

मां—with Me;
 मे—in Me
 न स्पृहा—there is no desire
 कर्मफले—for the fruits of actions.
 यः—He who
 जमिजानाति—knows
 मां—Me
 इति—in this way :
 सः—he
 न बध्यते—is not bound
 कर्मभिः—by past karmas.

I am not responsible for the differences in the creation, like devas, men, animals or birds. These differences are only due to the past karmas, like punya and papa of the particular jivatma; who takes on the body of the deva or man and so on.

That is why, I am not the maker of these differences or distinctions. I cannot be accused of partiality or cruelty. The jivatma is endowed with a suitable body, in accordance with its past karma. It then enjoys the fruits of its karmas. It also desires to enjoy worldly pleasures. For Me, there is no such desire for fruits.

Whoever knows Me, in truth as above, is freed from the past karmas; which hinder him from practising karma yoga; and which give rise to desire for fruits.

(14)

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।

कुरु कर्मैव तस्मात्तत्त्वं पूर्वं पूर्वतरं कृतम् ॥ १५ ॥

ज्ञात्वा—Knowing
 एव—thus,
 कर्म—karma yoga
 कृतं—was done
 पूर्वः अपि—by ancient people
 मुमुक्षुभिः—desiring moksha;
 तस्मात्—therefore
 त्वं—you
 कुरु—do
 कर्म एव—only karma yoga
 कृतं—which was done
 पूर्वैः—by ancient people
 पूर्वतरं—in old times.

Knowing the truth about Me, as above, even the ancient people who desired salvation or moksha, did only karma yoga.

Therefore, you also have the true knowledge about Me and have your sins destroyed. Then do the karma yoga, as done earlier by Vivasvan, Manu and others. As I said earlier, this karma yoga is very ancient; and was taught by Me to Vivasvan, long long ago. (15)

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।

सर्वे कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्षयसेऽशुभात् ॥१६॥

कवयः अपि—Even wise people
 मोहिताः—are confused
 अत्र—here
 इति—as to

किं—what is
 कर्म—action
 किं—and what is
 मकर्म—knowledge.
 प्रवक्ष्यामि—I will tell
 ते—you
 तत्—that
 कर्म—action
 ज्ञात्वा—knowing
 यत्—which
 मोक्ष्यसे—you will be released
 मशुभात्—from samsara.

Even learned people are confused about the nature of karma or action to be done by a seeker of moksha. They do not have the correct knowledge about the nature of the soul, in relation to these activities. Such a knowledge that the soul is only an agent for all activities; and is controlled by the Lord; is called here as "akarma" i.e., other than karma, viz., knowledge.

I will now teach you the nature of karma and also knowledge (akarma), referred to above. Knowing it and performing karma yoga, you will be released from the bondage of samsara. (16)

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।

अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ १७ ॥

कर्मणः अपि—(About) karma also

बोद्धव्यं—is to be known;

विकर्मणः च—its divisions

बोद्धव्यं—are also to be known;

अकर्मणः च—and (about) the knowledge in the
karma also

बोद्धव्यं—is to be known.

गतिः—The ways

कर्मणः—of karma

गह्वरा—are mysterious.

You must understand the nature of karma or action to be done, for attaining moksha. There are various kinds of karma or actions and these are nitya, naimittika and kamya.

1. Nitya karmas are those which have to be compulsorily done, like sandhya vandana.
2. Naimittika karmas are those which have to be done on specific occasions, like tarpana during eclipse, etc.
3. Kamya karmas are those which have to be done for achieving worldly objects like sons, cattle and food; and also svarga. But these kamya karmas can also be done, without desire for the fruits, but purely for the pleasure of the Lord, and as a form of service to the Lord.

So all these different activities have to be understood; as also the methods of gathering the materials required for doing these karmas or activities. Proper knowledge has also to be acquired in regard to these various activities. In all such activities described above, the desire for fruits must be given up completely. It should be understood

that sastras teach us that attainment of moksha is the sole purpose or fruit of human life. It is very difficult to understand all these.

Here, "vikarma" means the various activities referred to above. "Akarma" means that, which is not karma (ie. other than karma), ie. the knowledge (referred to above). (17)

कर्मण्यकर्म यः परयेदकर्मणि च कर्म यः ।

स बुद्धिमान्मनुष्येषु स युक्तः कुरुतकर्मकृत् ॥ १८ ॥

यः—He who

परयेत्—sees

अकर्म—knowledge

कर्मणि—in action;

यः—and he (who sees)

कर्म च—action

अकर्मणि—in knowledge:

सः—he

बुद्धिमान्—is wise

मनुष्येषु—among men;

सः—(and) he

युक्तः—is fit for moksha.

कर्मकृत्—He has done

कृत्—every thing.

A person does various activities. He also knows the true nature of the soul, as the agent of these activities, done by the will of the Lord. So he has (this) knowledge while doing karma. In other words, he sees knowledge in karma.

Similarly, a person who meditates on his soul¹ also does the prescribed actions. So, he sees (does) karma in knowledge (i.e., while meditating on the soul).

So, a person who sees knowledge in karma (i.e. while doing karma) and who sees karma in knowledge (as described above) is really the wise among men. He is also fit to attain moksha. He has fulfilled the purpose of the sastras. (18)

यस्य सर्वे समारम्भाः कामसंकरवर्जिताः ।

ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ १९ ॥

यस्य—He, whose

सर्वे—all

समारम्भाः—actions

वर्जिताः—are free from

काम—desire for fruit,

संकर—¹and wrong notion that the body is the same as the soul ;

बुधाः—the wise people

आहुः—call

तं—him

पण्डितं—a learned man,

कर्माणं—whose previous karmas

दग्ध—²are burnt

अग्नि—in the fire

ज्ञान—of knowledge.

A person who seeks moksha, should do all nitya, naimittika and kamya karmas; and also collect

materials, etc., for doing these karmas; without any desire for fruits.

He does not have the wrong notion that the body and soul are the same. He understands that the soul is different from prakriti and its gunas. His previous karmas have been burnt by the fire of knowledge about the true nature of the soul. Wise people, therefore, call him as an intelligent person. (19)

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।

कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥ २० ॥

त्यक्त्वा—Giving up

सङ्गं—attachment

फल—to fruits

कर्म—of action

नित्यतृप्तः—and always satisfied,

निराश्रयः—and without depending on anything,

सः—he,

अभिप्रवृत्तः अपि—even if engaged

कर्मणि—in action,

नैव करोति—does not indeed do

किञ्चित्—anything.

A person should perform actions without any desire for fruits. He should be contented and happy always with his soul. He should remain without a sense of dependence on anything else, including his body. He should realise that the body is perishable. So, he should not have any attachment to his body.

Such a person, although engaged fully in action, really does not do any work at all. His concentration all the time is in obtaining real knowledge. (20)

निराशीर्यतचित्तात्मा द्यवत्सर्वपरिग्रहः ।

शाश्वतं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ २१ ॥

निराशीः—Free from desire,

यतचित्तात्मा—controlling intellect and mind,

त्यक्त—giving up

सर्वपरिग्रहः—all possessions,

कुर्वन्—doing

केवलं—only

कर्म—actions

शाश्वतं—pertaining to the body,

न नाप्नोति—(one) does not attain

किल्बिषं—the sin (of samsara).

A person should not have any desire for fruits (as already stated). He should have his mind and buddhi (intellect) firmly under control. He should give up the feeling of possession and ownership, in regard to the material objects which he possesses.

Such a person does not incur any sin. He does not get involved in samsara, by doing work, necessary for maintaining the body and the like. He sees the soul by karma yoga of this kind; without the aid of jnana yoga. (21)

पद्मच्छासामसंतुष्टो हृन्दातीतो विमत्सरः ।

स नः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥ २२ ॥

संतुष्टः—Satisfied
 लाभ—with what is got
 यदृच्छा—by chance,
 अतीतः—rising above
 द्वन्द्व—the pairs of opposites,
 विमत्सरः—without ill-will (towards any one),
 समः—treating as equal
 सिद्धौ—success
 असिद्धौ च—and failure;
 कृत्वा अपि—even by doing all actions,
 न निबध्यते—(one) is not bound (by samsara).

A person should be satisfied with whatever is got without efforts, for sustaining the body. He should not be affected by pleasure and pain, heat and cold etc., until he completes karma yoga.

He should not have hatred towards others. He should realise that whatever unpleasant thing has happened to him is due to his own past karmas; and others are not responsible for the same. He should not be affected by success or failure in war and such other things. Then he is not bound by samsara, even after performing action; even if he does not do jnana yoga. (22)

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।

यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ २३ ॥

गतसङ्गस्य—Free from attachment.

मुक्तस्य—liberated,

चेतसः—with mind

अवस्थित—rooted
 ज्ञान—in knowledge,
 याचरतः—by doing everything
 यज्ञाय—for the sake of yajna,
 समग्रं—all
 कर्म—his previous karmas
 प्रविहीयते—are destroyed.

A person should give up attachment to all worldly objects. His mind should concentrate only on the knowledge regarding his soul. He should give up the feeling of ownership of property, cattle and so on.

He should do yajna and other works, as described earlier, for the pleasure of the Lord. Then all his old karmas, which are the cause of his bondage, are fully destroyed. (23)

ब्रह्मापणं ब्रह्महविर्ब्रह्माग्नी ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ २४ ॥

ब्रह्महविः—The havis which is Brahman
 हुतं—is offered
 ब्रह्मणा—by the doer who is Brahman,
 ब्रह्मापणं—with the instrument which is Brahman
 ब्रह्माग्नी—into the fire which is Brahman.
 तेन—By him,
 ब्रह्मकर्मसमाधिना—who meditates as above on all the
 works (having Brahman for the soul),
 ब्रह्मैव—the jivatma only (having Brahman as the
 soul)
 गन्तव्यं—is to be attained.

A person should realise that everything connected with yajna is Brahman, i.e. has Brahman as the soul. The materials used in yajna are Brahman. The havis (offering) in the form of ghee or cooked rice is also Brahman. The sacred fire in the yajna is also Brahman. The person who offers the havis or does the yajna is also Brahman. All the above have Brahman as the soul.

A person, who understands the above; and who meditates on the Brahman, as being the soul of everything; realises the true nature of the soul, which has the Brahman as its inner soul. In other words, by doing karma thus, he realises the soul directly, without having to perform jnana yoga. (24)

देवसेवापरे यज्ञं योगिनः पर्युपासते ।

ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥ २५ ॥

अपरे—Some

योगिनः—yogis

पर्युपासते—do

यज्ञं—the yajna

देवं एव—of worshipping the god;

अपरे—some others

उपजुह्वति—do homa

यज्ञं—with the havis,

यज्ञेन एव—by the instrument of yajna

ब्रह्माग्नौ—in the fire which is Brahman.

There are nine kinds of karma yoga.

- 1) Some people do the karma yoga in the form of worshipping the Lord, by reciting stotras and doing archana with tulasi and flowers.

- 2) Some people do the yajnas, by doing homa of the havis in agni (fire), as prescribed in the sastras. (25)

श्रोत्रादीनोन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ।

शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुह्वति ॥ २६ ॥

अन्ये—Others

जुह्वति—do homa

इन्द्रियाणि—of indriyas

श्रोत्रादीनि—like ear

अग्निषु—in the fire

संयम—of self-control.

अन्ये—Some others

जुह्वति—do homa

विषयान्—of the objects of senses

शब्दादीन्—like sound

अग्निषु—in the fire of

इन्द्रिय—indriyas.

सर्वाणोन्द्रियकर्माणि प्राणकर्माणि चापरे ।

आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते ॥ २७ ॥

अपरे च—Some others

जुह्वति—do homa

सर्वाणि—of all

कर्माणि—actions

इन्द्रिय—of indriyas

कर्माणि—and actions

प्राण—of prana,

अग्नौ—in the fire
 योग—of yoga,
 संयम—of controlling
 आत्म—the mind,
 ज्ञानदीपिते—which is kindled by knowledge.

3) Some people try to control their senses or indriyas like the ear, etc. from getting affected by sense-objects or desires.

- i) Some get away from the place, where there are desirable sense-objects, to avoid getting tempted by them.
 - ii) Some others, who have a stronger will-power, control their senses, even if they remain at the same place, where there are desirable sense-objects.
 - iii) Some others control the mind from getting affected by the activities of indriyas and pranas. They keep a detached mind, which does not get involved, even in the unavoidable activities of indriyas and pranas.
- (26,27)

द्रव्ययज्ञस्तपोयज्ञा योगयज्ञस्तथापरे ।

स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ २८ ॥

अपरे—Others

यतयः—striving

संशितव्रताः—with firm resolutions,

द्रव्ययज्ञाः—do the yajnas with wealth;

तपोयज्ञाः—(some) do the yajnas of tapas;

तथा—and also

योगयज्ञाः—some do the yajnas of visits to holy places;

यज्ञाः च—and some do the yajna

स्वाध्याय—of studying the Vedas

ज्ञान—and the meaning of the Vedas.

- 4) Some people give gifts to deserving persons, out of wealth justly earned.
- 5) Some people undertake fasts, as prescribed in the sastras. They undertake kricchra, chandrayana and similar fasts. Kricchra means regulated fasting. Chandrayana means decreasing the quantity of food during krishna paksha and increasing the quantity of food during sukla paksha.
- 6) Some people keep on bathing in holy waters and rivers and reside in holy places.
- 7) Some people keep on reciting the Vedas daily.
- 8) Some others engage themselves in learning and discussing the meanings of the Vedas. (28)

अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे ।

प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥ २९ ॥

अपरे नियताहाराः प्राणाप्राणेषु जुह्वति ।

सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ ३० ॥

अपरे—Others

परायणाः—devoted to

प्राणायाम—pranayama

नियताहाराः—and having controlled diet

जुहति—do homa

प्राणं—of prana

अपाने—in apana (ie. puraka),

तथा—and (some others do homa)

अपानं—of apana

प्राणे—in prana (ie. rechaka).

अपरे—Some others

रुद्ध्वा—controlling

प्राण अपानगती—the movement of prana and apana

जुहति—do homa

प्राणान्—of pranas

प्राणेषु—in pranas (ie. Kumbhaka).

सर्वे भवि—All

एते—these

यज्ञविद्ः—knowers of yajnas

कल्मषाः—have their sins

क्षपित—destroyed

यज्ञ—by yajnas.

- 9) Another kind of karma yoga is doing pranayama, simultaneously restricting the diet, i.e., food in-take. This pranayama consists of three items—1) rechaka, 2) puraka, 3) kumbhaka. Rechaka means exhaling the air from lungs and stomach. Puraka means deeply inhaling the air into lungs. Kumbhaka means retaining the inhaled air in the body, for some time, after stopping both inhalation and exhalation. So, these are also practised as a type of karma yoga.

People who adopt any of the various types of karma yoga described above, also perform rituals, which are compulsory (nitya and naimittika karmas); and also the five great yajnas (pancha maha yajna). Thereby their sins are all destroyed. (29, 30)

यज्ञशिष्टामृतसुजो यान्ति ब्रह्म सनातनम् ।

नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ ३१ ॥

सुजः—Those who eat

अमृत—the nectar

यज्ञशिष्ट—of the remains of yajna

यान्ति—attain

सनातनं—the eternal

ब्रह्म—jivatma.

कुरुसत्तम—Arjuna (the best among Kurus),

अयज्ञस्य—to one who does not do yajna,

अयं—this

लोकः—world

न अस्ति—is not there.

कुतः—How then

अन्यः—the other world ?

After doing these yajnas, they eat the amrita of remaining food and do karma yoga. They then realise the true nature of the soul, which has the Brahman as its inner soul.

A person who does not do the daily rituals (nitya and naimittika karmas) and pancha maha yajna, does not even get dharma, artha and kama (good conduct or virtue, wealth and desires). When

he can not get wealth and other material pleasures even in this world; there is no question of his getting moksha. (31)

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।
कर्मजान्विद्धि तान्सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥ ३२ ॥

बहुविधाः—Many such
यज्ञाः—yajnas
एवं—like these
वितताः—have been explained
ब्रह्मणः मुखे—to see the jivatma.
विद्धि—Know that
सर्वान्—all
तान्—these
कर्मजान्—are based on daily rituals.
ज्ञात्वा—Knowing
एवं—thus
विमोक्ष्यसे—you will be liberated.

Thus, many kinds of karma yoga are there, which are the means for realising the soul. But all these require a person to do the daily rituals without fail. So, performance of nitya and naimittika karmas, like sandhya vandana, is a must, before starting on karma yoga. Knowing thus and performing the karmas accordingly, you will be liberated from the bondage of samsara. (32)

श्रेयाश्च श्रेयमप्यस्य ज्ञात्वा ज्ञानवत्तः परंतप ।
सर्वं कर्माद्धितं पार्थ ज्ञाने परिसमाप्यते ॥ ३३ ॥

परंतप —Arjuna (destroyer of enemies),
 ज्ञानपदः—the portion of knowledge
 श्रेयान्—is superior
 यज्ञात्—to the yajna
 द्रव्यमयात्—done with materials.
 पापं—Arjuna,
 सर्व—all
 कर्म—action in the karma yoga
 नखिलं—with all accessories
 परिसमाप्यते—end
 ज्ञाने—in knowledge.

Even in the karma yoga, the knowledge of real nature of the soul is more important and superior to the physical performance of karmas. All kinds of karma yoga (which were described in slokas 25 to 30 above) and all other means have their objective as gaining knowledge of the true nature of the soul.

In short, the object of karma yoga is to obtain the true knowledge about one's soul or jivatma. By repeatedly practising this knowledge, even while doing karma yoga, one realises the soul. (33)

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ३४ ॥

विद्धि—Learn

तत्—that

प्रणिपातेन—by prostrating,

परिप्रश्नेन—by questioning

सेवया —and by service.

ज्ञानिनः—Wise men

तत्त्वदर्शिनः—who see the truth

उपदेक्ष्यन्ति—will teach

ते—you

ज्ञानं—this knowledge.

So you should learn this knowledge relating to the soul, by prostrating and serving the wise people; and by extensively questioning them to clear your doubts. So, while practising karma yoga, you will learn about the soul, from wise people, who have had vision of the essential nature of the soul. Being honoured by you, by prostrating and serving, etc., they will teach you the real knowledge of the soul. (34)

यज्ज्ञातृषा न पुनर्मोहमेवं यास्यसि पाण्डव ।

येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यप्यो मयि ॥ ३५ ॥

पाण्डव—Arjuna (son of Pandu),

ज्ञातृषा—(that knowledge) knowing

यत्—which

न यास्यसि—you will not get

पुनः—again

एवं—such

मोहं—delusion;

येन—by which (knowledge)

द्रक्ष्यसि—you will see

भूतानि—all beings

अशेषेण—without exception,

आत्मनि—in yourself

अथः—and then

अयि—in Me also; (learn that knowledge).

With this knowledge, you will not get into the confusion of mistaking that the body and the soul are the same. You will not have attachments to worldly objects.

You will see in your own soul, the other souls also, of devas, men and so on; because all the souls or jivatmas are similar in nature, and are solely of the form of knowledge.

You will also see all souls in Me, because all the souls, in their pure state, i.e., when they are liberated, are similar with My nature. The Vedas also say that the wise man, shaking off punya and papa, attains the highest degree of equality with Brahman. Thus all souls, when free of association with the prakriti, (i.e., when they are liberated) are similar to one another and similar to Me, the Lord also. (35)

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।

सर्वं ज्ञानप्लवेनेव वृजिनं संतरिष्यसि ॥ ३६ ॥

अपि चेत् असि—Even if you are

पापकृत्तमः—the greatest sinner

सर्वेभ्यः—among all

पापेभ्यः—sinners,

संतरिष्यसि—you will cross

सर्वं—all

वृजिनं—sins

सुखेनेव—by the boat

ज्ञान—of knowledge.

Even if you are the worst sinner, you will conquer all your sins previously accumulated, with the help of knowledge relating to the soul. This knowledge is the boat, by which you will cross over the ocean of your sins.

Here the past sins or karmas are compared to an ocean. This is because, the sins are vast and infinite and they are accumulated from time immemorial, just as the ocean is unbounded and is existing from a very very long time. (36)

यद्येषां हि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।

ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ३७ ॥

अर्जुन—Arjuna,

यथा—just as

समिद्धः—burning

अग्निः—fire

भस्मसात्कुरुते—reduces to ashes

एषां हि—the fuel,

तथा—similarly

अग्निः—the fire

ज्ञान—of knowledge

भस्मसात्कुरुते—destroys

सर्वकर्माणि—all karmas,

A big fire burns heaps of fire-wood into ashes. Similarly, the fire of knowledge relating to the real nature of the soul burns all your previous karmas, accumulated from time immemorial. So, the karmas or sins, having been burnt up or destroyed, can have no effect any longer. (37)

न हि ज्ञानेन सर्वशं पवित्रमिह विद्यते ।

तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ ३८ ॥

न पवित्रं—No purifier

विद्यते हि—is seen

इह—here

सर्वशं—equal to

ज्ञानेन—knowledge.

योगसंसिद्धः—He, who has achieved success in
karma yoga

विन्दति—attains

तत्—that knowledge

स्वयं—of his own accord,

आत्मनि—in himself

कालेन—in course of time.

There is nothing which purifies a person, as much as this knowledge of the soul (except the knowledge of the Lord); since this knowledge of the soul destroys all sins. By practising daily (in the manner taught above) and succeeding in karma yoga, a person will attain, in course of time, the true knowledge, himself, of his own accord. (38)

अज्ञावांलभते ज्ञानं तत्परः संयतेन्द्रियः ।

ज्ञानं लब्ध्वा परं शान्तिमचिरेणाधिगच्छति ॥ ३९ ॥

अज्ञावान्—He who has faith

लब्ध्वा—after obtaining

ज्ञानं—knowledge,

तत्परः—and concentrating in it (knowledge),

संयतेन्द्रियः—controlling his indriyas,

लभते—gets

ज्ञानं—further deep knowledge

अचिरेण—very soon;

अधिगच्छति—and also gets

परं—supreme

शान्तिं—peace.

A person gets this knowledge, from instructions of the wise people, (as explained in sloka 34). He then starts developing his mind to improve that knowledge further. He concentrates his mind only on that knowledge.

His senses are controlled and kept away from all other worldly objects. Soon afterwards, he obtains full knowledge. Then, he attains supreme bliss and peace, arising from realisation of the soul.

(39)

अजन्माश्च ह्यज्ञानश्च संशयात्मा विनश्यति ।

नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ ४० ॥

अज्ञः अ—An ignorant person

अजन्मज्ञानः अ—and one without faith

संशयात्मा—and a doubting person :

विनश्यति—(such a person) perishes.

संशयात्मनः—For one who is of a doubting nature

अयं लोकः—this world

न अस्ति—is not there;

न परा—nor moksha

न सुखं—nor happiness.

A person who is ignorant of this knowledge; or who does not have interest in learning this; or, who is of a doubting mind, about this knowledge; perishes, i.e. gets lost.

The man who has a doubting mind, about this knowledge of the soul, does not get even the worldly pleasures like wealth and fulfilment of desire. There is no question of his attaining moksha. Why ?

Even the worldly pleasures like wealth can be attained, only by doing the rites prescribed in the sastras, with the knowledge that the soul is different from the body. So, the man with the doubting mind about the soul, does not get any happiness at all. (40)

योगसंघस्तकर्माणि ज्ञानसंछिन्नसंशयम् ।

आत्मवस्तं न कर्माणि निबन्धन्ति धनंजय ॥ ४१ ॥

धनंजय—Arjuna (winner of wealth),

कर्माणि—past karmas

न निबन्धन्ति—do not bind

योगसंन्यस्तकर्माणं—a person who has knowledge
 contained in this karma yoga
 संशयं—and has his doubts
 संछिन्न—cleared
 ज्ञान—by such knowledge
 आत्मवस्तु—and has a steady mind.

A person who does this karma yoga; giving up the thought that he is the doer; being free from all doubts in regard to the nature of the soul; and is thus of a firm mind about his objective of realising the soul; is not bound by countless karmas of the past, which result in the bondage of samsara. (41)

तस्मावज्ञानसंभूतं हृत्स्थं ज्ञानासिनाऽऽत्मनः ।

छित्त्वेन संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ ४२ ॥

भारत—Arjuna (of Bharata clan),
 तस्मात्—therefore
 छित्त्वा—cutting
 असिना—by the sword
 ज्ञान—of knowledge
 एतं—this
 संशयं—doubt
 आत्मनः—concerning the jivatma,
 हृत्स्थं—which is in your mind,
 संभूतं—born
 अज्ञान—out of ignorance;

आतिष्ठ—practise

योग—karma yoga.

उत्तिष्ठ—Arise.

Therefore, Arjuna, cut off all your doubts about the soul, caused by ignorance and rooted in your heart; with this sword of knowledge about the soul. Start practising the karma yoga taught by Me. Arise. (42)

इति श्रीमद्भगवद्गीतासूत्रनिघण्टु ब्रह्मविद्यायां योगशास्त्रे

श्रीकृष्णार्जुनसंवादे ज्ञानयोगो नाम

चतुर्विंशोऽध्यायः ॥ ४ ॥



अथ पञ्चमोऽध्यायः

Chapter—V

Karma Sanyasa Yoga

अर्जुन उवाच—

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।

यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ १ ॥

अर्जुनः उवाच—Arjuna said :

कृष्ण—Krishna,

शंससि—You praise

संन्यासं—giving up

कर्मणां—of works

पुनः—and again

योगं च—karma yoga also.

एतयोः—Between these

ब्रूहि—tell

मे—me

तत् एकं—that one

यत्—which

सुनिश्चितं—has been well decided

श्रेयः—as superior.

Arjuna : Krishna, You mentioned (in the second chapter) that karma yoga should be first practised by a person. After his mind is cleared of impurities, by performing karma yoga, then he should realise the soul, by performing jnana yoga.

But (in the third and fourth chapters), you praise karma yoga and say that, even if a person is qualified for jnana yoga, it is better for him to do karma yoga; and that karma yoga can directly enable a person to realise the soul.

Now, please tell me clearly, which is easier to perform, between karma yoga and jnana yoga; and which is quicker in yielding results (of realising the soul). (1)

श्रीभगवानुवाच —

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।

तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥ २ ॥

श्रीभगवान् उवाच—Krishna said :

उभौ—Both

संन्यासः—jnana yoga

कर्मयोगः च—and karma yoga

निः श्रेयसकरौ—do the highest good;

तयोः तु—but between these,

कर्मयोगः—karma yoga

विशिष्यते—is better

कर्मसंन्यासात्—than jnana yoga.

Krishna : Both karma yoga and jnana yoga bring the highest good (of realising the soul) to a person, even if he is fit for jnana yoga. Both are independent of each other. But, of the two, karma yoga is better than jnana yoga. Why ? (2)

जेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।

निर्वन्दो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ ३ ॥

महाबाहो—Arjuna (of mighty arms),

यः सः—he, who

न द्वेष्टि—does not hate

न काङ्क्षति—and does not desire;

निर्वन्दः हि—and who is free from the pairs of opposites;

जेयः—is to be known

नित्यसंन्यासी—as always engaged in jnana yoga.

प्रमुच्यते—(He) is released

बन्धात्—from the bondage (of samsara)

सुखं—easily.

If a person doing karma yoga, is happy with the experience of the soul; does not desire anything else; does not hate anything or anybody; bears pleasures and pains equally calmly; then he should be considered as devoted to the discipline of knowledge also. He is easily liberated from the bondage of samsara. Karma yoga is also easy to do. (3)

सांख्ययोगी पृथग्बालाः प्रवदन्ति न पण्डिताः ।

एकमप्यादिष्टतः सम्यग्बुधयोविन्दते फलम् ॥ ४ ॥

बालाः—Children (ignorant people)

प्रवदन्ति—say

सांख्ययोगी—that jnana yoga and karma yoga

पृथक्—are different;

न एण्डिताः—(but) they are not wise people.

आदिष्यतः—By adopting

एकं अपि—even one of them

संयत्—well,

विन्दते—(a man) obtains

फलं—fruit

उभयोः—of both.

Ignorant people think that karma yoga and jnana yoga are different. Unwise people say that karma yoga brings about only jnana yoga; that jnana yoga alone produces the vision of the soul; and that the two yogas are different, because they produce different results. But all this is not correct. Both the yogas have only the realisation of the soul as the desired fruit. So, a person, who adopts any of the two yogas, obtains the same fruit of realisation of the soul. (4)

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।

एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥ ५ ॥

यत्—That

स्थानं—goal

प्राप्यते—which is attained

सांख्यैः—by those doing jnana yoga:

तत्—that (goal)

गम्यते—is attained

योगैः अपि—by those doing karma yoga also.

यः—He, who

पश्यति—sees

सांख्यं च—jnana yoga

योगं च—and karma yoga
 एकं—as one,
 सः—he
 पश्यति—really sees,

Thus, the fruit obtained by jnana yoga is also obtained by karma yoga. So, either of the yogas can be performed, for the same result. He who sees thus that both the yogas are the same, since they achieve the same fruit, is the real wise man. So, either karma yoga or jnana yoga can be performed, for the same result. (5)

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।
 योगयुक्तो मुनिर्ब्रह्म न विरेणाधिगच्छति ॥ ६ ॥

महाबाहो—Arjuna (of mighty arms),
 संन्यासस्तु—but jnana yoga
 दुःखं—is difficult
 आप्तुं—to attain
 अयोगतः—without karma yoga.
 योगयुक्तः—One who remains in karma yoga
 मुनिः—is also a sage
 अधिगच्छति—(and he) attains
 ब्रह्म—the jivatma
 न विरेण—very soon.

Jnana yoga, however, cannot be attained without karma yoga. But, a person doing karma yoga and meditating on his soul, realises the soul, without delay in a short time. But jnana yoga is difficult to

do and the person doing this yoga attains the soul after a long time. (6)

योगयुक्तो विजुह्यात्मा विजितात्मा जितेन्द्रियः ।

सर्वभूतात्मनात्मा कुर्वन्नपि न लिप्यते ॥ ७ ॥

योगयुक्तः—He, who remains in karma yoga
विजुह्यात्मा—and has a pure mind
विजितात्मा—who has conquered his mind
जितेन्द्रियः—and who has conquered his indriyas
आत्मा—and has his soul
सर्व—having become
आत्म—the soul
सर्व भूत—of all beings,
कुर्वन्नपि—although doing works
न लिप्यते—he is not tainted.

A person who is devoted to karma yoga, performs his activities as prescribed by the sastras, and as a form of worship of the Supreme Lord. He thus becomes pure in mind, free from rajas and tamas. He has also controlled his mind, by engaging it in proper activities. By controlling the mind, he has also controlled the senses (indriyas).

His soul has become the soul of all beings. This means that the souls of all beings including devas, are all of the same form of pure knowledge.

There is no difference at all in the souls of different beings including devas. They are all the same, in their essential nature. The differences

between the various beings are only in regard to their bodies (and not in regard to their souls).

Such a person, while engaged in karma yoga, does not get tainted by false knowledge about his soul, thinking that his body and soul are the same. He thus realises the soul without delay. (7)

नैव लिखितकरोमीति पुस्तो ज्ञयेत तद्विहितम् ।

पश्यन्नुपशमयन्नुल्लिखन्निमग्नमाचक्रुः ॥८॥

शुभः—One who remains in karma yoga

~~reveler~~—and knows the truth

~~we~~—should think

Q. What is the name of the person who is the owner of the property?

॥३॥ **नमो नमो** — "I do not do

Return - nothing

काम्यम् although seeing

~~SECRET~~ - hearing.

~~eye~~—touching.

~~Answer~~ - smelting.

~~SECRET~~ - ~~conting.~~

REDACTED - CONTINUED.

~~sleep~~ —sleeping.

~~was~~—breathing. (Contd.)

॥ श्रीगणेशाय नमः ॥

दुःखदानीनिदानीम् अस्मिन् इति काव्यम् ॥ ९ ॥

SECRET ~~CONFIDENTIAL~~

Keywords: *depression, anxiety, self-esteem, self-efficacy, coping strategies*

गृह्णन्—grasping.

उन्मिश्रन्—opening the eyes.

निमिश्रन्—or closing the eyes."

वाचयन्—realising

इति—that

इन्द्रियाणि—indriyas

वर्तन्ते—operate

इन्द्रियार्थेषु—in relation to the objects of the
indriyas.

A person engaged in the karma yoga and knowing the truth about the soul; may be seeing, hearing, touching, smelling, eating, going about, sleeping, breathing, talking, discharging (of waste matter), opening and closing his eyes and so on. But, he should understand that the senses or indriyas and pranas are doing their normal work as per their nature and that he is not doing anything.

- 1) Seeing, hearing, touching, smelling and eating are activities of the senses of knowledge (jnana indriyas).
- 2) Moving, grasping, talking, discharging (of waste matter) are activities of the senses of action (karma indriyas).
- 3) Sleeping, breathing, opening and closing of eyes are activities of the pranas.

So, all these indriyas and pranas function according to their own law of nature, in regard to the sense-objects.

He should know that his association with indriyas (and the body) is as a result of his past karmas; and so should remain unconcerned with their normal activities. He should realise that he is not the doer of these activities. (8, 9)

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।

लिप्यते न स पापेन पद्मपत्रमिवाम्बसा ॥ १० ॥

यः—He who
 करोति—does works
 आधाय—making over
 कर्माणि—all such works
 ब्रह्मणि—to prakriti,
 त्यक्त्वा—and giving up
 सङ्गं—attachment;
 सः—he
 न लिप्यते—is not stained
 पापेन—by sin
 इव—just as
 पद्मपत्र—the lotus-leaf
 अम्बसा—by water.

A person should know that the senses, which are modifications of prakriti, are responsible for all such actions as described in slokas 8 and 9. He should perform his work, giving up all attachments to fruits. He should understand that he is not the doer of these activities (which are done by senses and pranas). Such a person is not tainted by the sin, which is the cause of bondage and which is of the form of thinking the body as the soul.

The lotus leaf, although remains in water, is not wetted by water. Similarly, such a person is not stained by the sin, although he remains in this world. (10)

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।

योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वाऽऽत्मशुद्धये ॥ ११ ॥

शुद्धये—For the purification

आत्म—of atma

योगिनः—karma yogis

कुर्वन्ति—do

कर्म—works

केवलैः —merely

कायेन—by body,

मनसा—by mind,

बुद्ध्या —by intellect,

अपि —and

इन्द्रियैः —by indriyas,

त्यक्त्वा—giving up

सङ्गं—attachment.

The people performing the yoga, give up attachment to svarga and such other temporary fruits. They do such work, as can be done by the body, the mind, the intellect (buddhi) and the senses (indriyas), to attain the purification of the soul, i.e., for destroying the bondage of past karma. It is this past karma, which stands in the way of realisation of the true nature of the soul. (11)

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।

अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ १२ ॥

युक्तः—One who is devoted to the soul,

त्यक्त्वा—giving up

फलं—fruit

कर्म—of work,

माप्नोति—attains

नैष्ठिकी—lasting

शान्ति—peace.

अयुक्तः—One who is not so devoted,

कामकारेण—impelled by desire

सक्तः—gets attached

फले—to fruits

निबध्यते—and is bound.

A person who does works, giving up the desire for fruits and is devoted only to the knowledge of the soul, attains ever-lasting peace, i.e., he experiences the soul.

But, a person who is not devoted to the soul, gets attached to the fruits. Thus, induced by desire, he does works, attached to fruits. He loses interest in realising the soul. He thus gets continuously bound by samsara, i.e., the cycle of births and deaths. (12)

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।

नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ १३ ॥

देही—The jivatma in the body
 वशी—being master of itself
 संन्यस्य—making over
 मनसा—by mind
 सर्वं—all
 कर्माणि—works
 पुरे—to the city
 नवद्वारे—of nine gates,
 भास्ते—remains
 सुखं—at ease;
 नैव कुर्वन्—neither doing
 न कारयन्—not causing the body to work.

This body of ours is like a city, having nine gates. The nine gates in our body are the two eyes, the two ears, the two nostrils, the mouth, anus and the organ passing urine.

In this body of the city, the senses (indriyas) are the citizens. The Lord is the ruler of the city. The individual soul is the servant of the Lord.

A person should be clear in mind that the soul is not the cause of his own actions. It is his body, consisting of nine gates, which is the cause of his actions.

His mind thus realises that the soul is not the doer and that we do works, only because of association with the body, as a result of past karmas. The soul (jivatma), when not in association with a body (eg. when liberated), does not perform any actions. Thus realising, the soul is its own master and is at peace. It (the soul) neither does any actions nor does it get the actions done through the body. (13)

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।

न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ १४ ॥

प्रभुः—The lord (jivatma in its liberated state)

न सृजति—does not give rise to

कर्तृत्वं—agency

लोकस्य—in respect of this world,

न कर्माणि—nor actions

न—nor

संयोगं—attachment

फल—to fruits

कर्म—of actions.

स्वभावः तु—It is only the inherent tendency

प्रवर्तते—that operates.

Hereafter, Krishna describes the nature of the liberated soul. The essential nature of the jivatma, which is not bound by karmas, i.e., which is liberated from the bondage of samsara; is such that it does not make any efforts to do a thing. It does not do works. It does not also get attached to the fruits of its actions.

The soul (jivatma) takes on the body of deva, man, etc., based on its past karmas. Then it performs the actions of a deva, because of its contact with the body of the deva. It performs the actions of a man, because of its contact with the body of a man; and so on. Therefore, the different kinds of activities are because of taking on different bodies like deva, man, etc.

Such different kinds of activities are due to the past karmas and the subtle tendency arising therefrom (vasana or svabhava). (14)

नावृत्ते कस्यचित्पापं न चेव सुकृतं विभुः ।

अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ १५ ॥

विभुः — The jivatma in its liberated state

न आवृत्ते—does not remove

पापं—the sin

कस्यचित्—of anyone,

न चेव—not

सुकृतं—the happiness (of any one).

ज्ञानं—Knowledge

आवृतं—is covered

अज्ञानेन—by past karmas;

तेन—and so

जन्तवः—living beings

मुह्यन्ति—are deluded.

The soul or jivatma is not limited to any particular place. It can take the body of devas, men, animals and so on; and so, the soul can be at any place, in any body. The soul is not the friend or relative of any one. It is not the enemy of any one.

The soul does not remove the sorrow of any person who is dear to it, like a son. It does not take away the happiness of any one, who is considered as its enemy.

The knowledge of a soul is covered by ignorance; i.e. the knowledge is reduced by a series of previous karmas. Such a karma, which hides or obstructs true knowledge, produces the association with the bodies of devas etc; and produces the wrong notion of mistaking the body for the soul. People thus get deluded by this ignorance, due to past karmas, and the subtle tendency arising therefrom (vasana). (15)

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।

तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ १६ ॥

येषां—In whom

तत्—that

अज्ञानं—ignorance

नाशितं—is destroyed

ज्ञानेन तु—by the knowledge

आत्मनः—concerning the soul.

तत्परं—that supreme

ज्ञानं—knowledge

प्रकाशयति—shines

आदित्यवत्—like the sun,

तेषां—in them.

In the case of people; who have a clear knowledge about the nature of the soul; which (knowledge) was obtained from the teachings of wise men; which knowledge has the soul as its only object; which knowledge becomes better and better due to constant, daily practice; which knowledge, therefore, becomes extremely pure; such a knowledge (as

described above) destroys completely the ignorance, which covers or conceals this knowledge. This ignorance is brought about by the innumerable past karmas, from time immemorial.

So, when this ignorance is destroyed; their knowledge, which was till now reduced or contracted, expands fully and becomes supreme. So, the knowledge is contracted in the state of samsara. It expands fully and becomes infinite, in the state of moksha.

This expanded knowledge shines brightly like the blazing sun, illuminating everything.

The sloka shows the following :

- 1) The souls or jivatmas are infinite in number.
- 2) Knowledge is an attribute of the soul (Dharmabhuta jnana. Refer to the Author's book : A Dialogue on Hinduism).
- 3) The sun is of the form of light and also has light. Similarly, the soul is of the form of knowledge and also has knowledge as an attribute.
- 4 Knowledge is contracted due to karma, while we are in samsara. It expands fully in the state of moksha. (16)

तद्बुद्धयस्तवात्मानस्तन्निष्ठास्तत्परायणाः ।

गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्घृतकल्मषाः ॥ १७ ॥

तद्बुद्धयः—Those who have their intellect in it,
 तत्वात्मानः—who have their mind in it,
 तन्निष्ठाः—who always think about it,
 तत्परायणाः – and who have it as the supreme object
 कृतमणाः—have their sins
 निर्मुक्त—washed off
 ज्ञान—by their knowledge
 गच्छन्ति—and attain
 अपुनरावृत्ति—the jivatma, from which there is
 no return.

People who have a steady desire, to realise the soul; who have fixed their minds in such a realisation; who regularly practise for the realisation of the soul; who regard this realisation as their highest goal in life; such people get their previous sins washed away by such a knowledge, and finally attain the soul, from where there is no return. (17)

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ १८ ॥

पण्डिताः—Wise people
 समदर्शिनः—see equally in regard to
 संपन्ने—one who is endowed with
 विद्या—learning
 विनय—and humility,
 ब्राह्मणे—a brahmin,
 गवि—a cow,

हस्तिनि -- an elephant,
 शुनि च—a dog
 श्वपाके एव च—and also a chandala.

The wise people, who have thus understood the real nature of the soul, will realise that the soul or jivatma is of the sole form of knowledge; and is therefore similar in all beings; like a person of learning and humility, an ordinary brahmin, a cow, an elephant, a dog, and a person who eats the dog. The essential nature of the soul of all these beings is the same and is of the sole form of knowledge.

Wise people thus realise the equality of all souls in their essential nature. The difference in bodies of various beings is due to the prakriti and their past karmas. But the souls are all similar, and are of the form of knowledge. (18,

इहेव तंजितः सर्गो येषां साम्ये स्थितं मनः ।

निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥१९॥

येषां—Those whose
 मनः—mind
 स्थितं—is established
 साम्ये—in equality;
 तैः—by them
 सर्गः—the samsara
 जितः—has been won
 इह एव—here itself.
 निर्दोषं—Free from impurity,
 ब्रह्म—the jivatma

समं हि—is indeed the same (everywhere).

तस्मात्—Therefore

ते—they

स्थिताः—are established

ब्रह्मणि—in brahman (jivatma).

People who thus realise that the souls are all equal, in their essential nature; conquer the samsara here itself; i.e. they are freed from samsara. Thus understanding and meditating on the equality of all souls, when they are free from impurities of contact with prakriti (and body); the wise people are established in their souls; and thus freed from samsara.

The souls are all equal, on account of their having the sole form of knowledge.

The jivatma is called brahman here, out of respect and courtesy; because, in its pure liberated state, the jivatma attains all the auspicious qualities as the Supreme Lord. (19)

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।

स्थिरबुद्धिरसंमूढो ब्रह्मविद्ब्रह्मणि स्थितः ॥ २० ॥

ब्रह्मविद्—One who knows the jivatma,

स्थितः—remains

ब्रह्मणि—in the jivatma,

स्थिरबुद्धिः—has a firm mind,

असंमूढः—without delusion;

न प्रहृष्येत्—should not feel happy

प्राप्य—getting

प्रियं—what is pleasant

न चिह्निते—**and should not be disturbed**
 प्राप्य—**on getting**
 अग्रियं च—**what is unpleasant.**

A person who thus learns the true nature of the soul, from the teaching of wise men; who is intent on realising the soul; who knows that the soul is different from the body; who practises karma yoga, with his mind established in the soul; he should not become happy when he gets something good and pleasant. He should not feel sorry or depressed, when something bad or unpleasant happens. Because, such things happen due to contact with prakrit (and the body) and are not permanent. (20)

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।
 स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥ २१ ॥

यत्—**He who**
 आत्मा—**has his mind**
 असक्त—**not attached to**
 बाह्यस्पर्शेषु—**external contacts**
 विन्दति—**and (who) attains**
 सुखं—**happiness**
 आत्मनि—**in his soul;**
 सः—**he**
 आत्मा—**has his mind**
 युक्त—**in**
 ब्रह्मयोग - **union with the jivatma**

अश्नुते—and attains

वक्ष्यं—eternal

सुखं—bliss.

A person whose mind is not affected by outside pleasure-objects; and who finds happiness in getting knowledge about the soul, from the teachings of wise men; such a person stops thinking of the pleasant sense-objects; and has his mind always engaged in trying to realise the soul. He enjoys permanent bliss of experiencing his soul. (21)

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।

आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ २२ ॥

कौन्तेय—Arjuna, (son of Kunti),

ये हि—indeed, those

भोगाः—pleasures

संस्पर्शजाः—which arise from contacts :

ते—they

योनयः—are sources

दुःख एव—of pain only,

आद्यन्तवन्तः—and have a beginning and an end.

बुधः—A wise man

न रमते—does not rejoice

तेषु—in them.

The pleasures that we get by enjoying the sense-objects, with our senses (indriyas), are only temporary. These pleasures have a beginning and an end; and ultimately result in pain also, when we are not able to enjoy them any further.

These pleasure-objects actually cause us pain in many ways :

- 1) We have to make efforts and undergo troubles, to earn money (to get or enjoy these pleasure-objects like music, etc.)
- 2) We have to protect the money or the pleasure-objects, so that they are not stolen by thieves.
- 3) We will have always fear that since these pleasure-objects are not permanent, they may be destroyed any time.
- 4) Enjoying such pleasures increases our desire more and more, to enjoy such objects. When we are not able to get the objects, we get anger or sorrow.
- 5) Quite often, our enjoyment of such pleasure-objects may be at the cost of some body else or may cause injury to other persons or animals. Thereby we will incur sin.

So a wise man who thus knows their real nature, does not enjoy such temporary pleasure-objects. (22)

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।

कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥ २३ ॥

यः—He who

शक्नोति —is able,

इह एव —here itself

प्राक्—before

विमोक्षणात्—release

शरीर—from the body,
 सोढुं—to bear
 वेगं—the force
 उद्भव—arising from
 काम—desire
 क्रोध—and anger;
 सः—he
 युक्तः—is fit (to see the soul)
 सः—and he
 सुखी—is a happy
 नरः—man.

A person who is able to withstand the strong impulse arising from desire and anger, even here, while still remaining in this world; and while still practising karma yoga; and who is eager only to experience his soul; he is the fit man to experience the soul. He is a happy man, experiencing the soul after he gets liberated from the body i.e. at the end of the life. (23)

योऽन्तः सुखोऽन्तरात्मास्तथान्तर्ह्योतिरेव यः ।

स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ २४ ॥

यः—He whose
 सुखः—happiness
 अन्तः—-is within,
 आत्माः—(and whose) pleasure-garden
 अन्तः—-is within
 तथा—and similarly
 यः—he, whose

ज्योतिः—light

अन्तः एव—is also within :

सः—he

योगी—is a yogi

ब्रह्मभूतः—and having become a brahman
(realising the jivatma),

अधिगच्छति—attains

ब्रह्मनिर्वाणं—the bliss of brahman, the jivatma.

A person who gives up the enjoyment of the outside pleasure-objects; who is happy, only in experiencing the soul; whose pleasure-garden is the soul; who has illumination within i.e., whose knowledge is concentrated only on the soul; such a person realises the true nature of the soul and attains the bliss of experiencing the soul. For him, the object of enjoyment, the place of enjoyment and the tools of enjoyment are all his soul only.

He is free from the delusion that the soul is the same as the body. He realises the true nature of the soul as being of the sole form of knowledge and having all auspicious qualities, in its pure, liberated state. (24)

तमन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।

छिन्नद्वन्धा यतात्मानः सर्वभूतहिते रताः ॥ २५ ॥

ऋषयः—The rishis,

छिन्नद्वन्धाः—free from the pairs of opposites,

यतात्मानः—with their minds devoted to
realising the jivatma

रताः—and interested
 हिते—in the welfare
 सर्व—of all
 भूत—beings,
 कल्मषाः —have their sins
 क्षीण—destroyed
 लभन्ते—and get
 ब्रह्मनिर्वाणं—the bliss of enjoying the jivatma
 (brahman).

The wise people who are interested in seeing the soul, are free from cold and heat i.e., are not affected by opposites like pain and pleasure, cold and heat and so on.

Their minds are well controlled and established in the soul. They are interested in the welfare of all beings. Such people have all their sins destroyed and obtain the happiness of realising the soul. (25)

कामक्रोधवियुक्तानां यत्तीनां यत्चेतसाम् ।
 अमितो ब्रह्मनिर्वाणं वर्तते विजितात्मनाम् ॥ २६ ॥

वियुक्तानां—To those, who are free from
 काम—desire
 क्रोध—and anger,
 यत्तीनां—who are striving,
 यत्चेतसां—who have controlled their minds
 विजित—and who have conquered
 आत्मनां—their minds,

ब्रह्मनिर्माणं—the bliss of brahman (jivatma)

वर्तते—remains

अभितः—close at hand.

So, persons who are free from desire and anger; who are practising self-control; who keep their minds under check; who have conquered their minds by preventing them from going astray; for such people, the enjoyment of their soul is readily attained. (26)

स्पर्शान्कृत्वा बहिर्बाह्याश्चक्षुरर्चवान्तरे भ्रूयोः ।

प्राणावानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ २७ ॥

कृत्वा—Keeping

बहिः—out

बाह्यान्—the external

स्पर्शान्—contacts,

कृत्वा—keeping

चक्षुः चैव—the eyes

भ्रूयोः अन्तरे—between the eye-brows

प्राण—(and keeping) the incoming breath

अपानौ—and out-going breath

चारिणौ—passing

नासाभ्यन्तर—through the nostrils

समौ—equal;

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षवरायणः ।

विगतेच्छामयक्रोधो यः सदा मुक्त एव सः ॥ २८ ॥

यत—Controlling
 इन्द्रिय—indriyas,
 मनः—mind
 बुद्धिः—and intellect;
 परायणः—devoted to
 मोक्ष—realising the soul;
 विगत—and free from
 इच्छा—desire,
 भय—fear,
 क्रोध—and anger;
 यः सः मुनिः—that sage
 मुक्तः एव—is indeed liberated
 सदा—always.

Controlling the activities of the indriyas or senses from the outside pleasure-objects; sitting with an erect body, on a proper seat, to enable meditation; fixing the eyes on the mid-point between the eyebrows, i.e., at the root of the nose; making the inhalation and exhalation of breath even and equal; fully controlling the senses, mind and intellect from going astray and concentrating all of them in the soul; being free from desire, fear and anger; having liberation from samsara (and realising the soul) as the only objective; if such a person concentrates on the vision of his soul, then he is liberated, even now and always. (27, 28)

योक्तारं यज्ञतपसा सर्वलोकमहेश्वरम् ।

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ २९ ॥

ज्ञात्वा—Knowing
 मां—Me
 भोक्तारं—as the enjoyer
 यज्ञ—of yajnas
 तपसां—and of tapas;
 महेश्वरं—and as the great Lord
 सर्व—of all
 लोक—worlds
 सुहृदं—and friend
 सर्व—of all
 भूतानां—beings,
 कृच्छति—(one) attains
 शान्तिं—peace.

Knowing Me as the enjoyer of all yajnas and tapas; as the great Lord of all the lords of the worlds; i.e., as the Lord of even the devas who are praised in the yajnas; as the friend of all beings; and regarding karma yoga as a form of My worship; a person performs the yoga happily and attains peace. Knowing Me as his friend, (since I am the friend of all beings); such a person tries to please Me, by doing the yoga as My worship. (29)

इति श्रीमद्भगवद्गीतासूत्रनिबन्धः अष्टाविंशोऽध्यायः योगशास्त्रे

श्रीकृष्णार्जुनसंवादे कर्मसंन्यासयोगो नाम

पञ्चमोऽध्यायः ॥ ५ ॥



अथ षष्ठोऽध्यायः

Chapter VI

Adhyatma Yoga

श्रीभगवानुवाच—

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥ १ ॥

श्रीभगवान् उवाच—Krishna said :

यः—He, who

करोति—does

कर्म—works

कार्यं—as requiring to be done,

अनाश्रितः—without desiring

फलं—the fruits

कर्म—of karmas :

सः—he is

संन्यासी च—a jnana yogi

योगी च—and is also a karma yogi;

न निरग्निः—not one who has not done karmas
requiring fire

न च अक्रियः—and not one who is only devoted
to jnana yoga.

Krishna : A person who : performs the works, without any desire for the fruits of such works, like svarga and wealth; regards that performing the works is an end in itself i.e., is the sole purpose;

knows that performing the works in this way is a form of worship of the Lord, who is the loving friend in every way;

such a person is not only a karma yogi, but he also attains the fruits of jnana yoga i.e. he gets the vision of the soul.

But a person, who has not taken up the performance of works prescribed in the sastras, like yajnas; and who is devoted to mere knowledge, i. e., a jnana yogi; does not have the benefit of both karma yoga and jnana yoga. (1)

यं संन्यास इति प्राहुर्योगं तं विद्धि पाण्डव ।

न ह्यसंन्यस्तसंकरूपो योगी भवति कश्चन ॥ २ ॥

पाण्डव—Arjuna (son of Pandu),

यं—that

प्राहुः—which they call

इति—as

संन्यासः—jnana yoga :

विद्धि—know

तं—that

योगं—as karma yoga.

न कश्चन—No one

असंन्यस्तसंकरूपः—who has not given up
the delusion

भवति—becomes

योगी—a karma yogi.

What is actually jnana yoga is also equal to karma yoga. Because a person, who has not given

up the delusion that the body and the soul are the same, cannot become a karma yogi. Only when a person realises that the body and soul are different; and thus understands the true nature of the soul; he can become a karma yogi. (2)

आदक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।

योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ३ ॥

मुनेः—For the sage

आदक्षोः—desiring to attain

योगं—realisation of the soul,

कर्म—karma yoga

उच्यते—is said

कारणं—to be the means.

तस्यैव—For himself,

योगारूढस्य—when he is settled in yoga,

शमः—tranquillity

उच्यते—is said to be

कारणं—the means

For a person who desires to attain the vision of the soul, only karma yoga is declared to be the means. In the case of the same person, only when he has realised the vision of the soul, tranquillity i. e. stoppage of works, is permitted.

So, works must be performed, till a person attains the vision of the soul. (3)

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।

सर्वसंकल्पसंघातो योगारूढस्तदोच्यते ॥ ४ ॥

यदा—When
 न हि अनुयज्जते—(a person) has no attachment
 इन्द्रियार्थेषु—to the objects of indriyas
 न कर्मसु—nor to the activities,
 तदा—then
 संन्यासी—he has given up
 सर्वसंकल्प—all desires
 उच्यते—and is said
 योगारूढः—as having ascended to yoga.

A person is said to have renounced all desires and established in the yoga of realisation of soul; only when he is interested in experiencing the soul alone; when he has given up all attachments to the pleasure-objects of the senses; and has therefore given up all activities to procure and enjoy the pleasure-objects. So, one, who wants to realise the soul, should perform karma yoga, practising non-attachment to sense-objects. (4)

उद्धरेदात्मनाऽऽत्मानं नात्मानमवसावयेत् ।

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ५ ॥

उद्धरेत्—(One) should uplift
 आत्मानं—the soul
 आत्मना—by the mind
 न अवसावयेत्—and should not allow to sink
 आत्मानं—the soul.
 आत्मैव—The mind indeed
 बन्धुः हि—is the friend

आत्मनः—of the soul;
 आत्मा एव—and the mind indeed
 शत्रुः—is the enemy
 आत्मनः—of the soul.

A person should uplift his soul by means of his mind i.e. the mind should have no attachments for pleasure-objects. A person should not cause his soul to sink down, by the mind of the opposite type, i.e. the mind which has strong attachments to temporary, worldly pleasure-objects.

Thus the mind alone, by non-attachment to pleasure-objects, helps the soul. So, the mind is the friend of the soul.

Similarly, the mind only, by attachment to the worldly pleasures, brings down the soul. So, the mind is also the enemy of the soul.

We may consider that the soul is struggling in the ocean of samsara. The mind can lift up the soul from this ocean and save it. The mind can also make the soul sink down in this ocean of samsara, as explained above. (5)

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।

अनात्मनस्तु शत्रुश्चे चर्ततात्मैव शत्रुवत् ॥ ६ ॥

येन—He, by whom
 आत्मा एव—the mind itself
 जितः—is conquered
 आत्मना—by himself;

तस्य—to him

मात्मा—the mind

वन्धुः—is the friend

आत्मनः—of himself;

अनात्मनस्तु—to one who has not conquered the
mind,

मात्मा एव—the mind itself

वर्तते—remains

शत्रुत्वे—in enmity,

शत्रुवत्—like an enemy.

If a person conquers his mind and turns it away from the pleasure-objects; then that mind becomes his friend. But, if a person is not able to conquer his mind and turn it away from the pleasure-objects, then the mind becomes his enemy. It works against his attaining supreme bliss, by realising the soul. (6)

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।

शीतोष्णसुखदुःखेषु तथा मानावमानयोः ॥ ७ ॥

जित—In the case of one who has conquered

आत्मनः—the mind

शीतोष्ण—in cold and heat

सुखदुःखेषु—and in pleasure and pain

तथा—as also

मानावमानयोः—in honour and dishonour,

प्रशान्तस्य—and is very calm;

आत्मा—the soul

परं समाहितः—is well established.

If a person has conquered his mind i.e., his mind is free from agitation; and if he is very calm, with his senses (indriyas) under his control; then his soul is calm and composed always, in heat and cold; in happiness and misery; and in honour and dishonour. (7)

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।

युवत इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥ ८ ॥

योगी—The karma yogi,

आत्मा—whose mind

तृप्त—is satisfied

ज्ञान—with definite knowledge and

विज्ञान—knowledge of distinction;

कूटस्थः—who is established in the soul;

विजित—who has conquered

इन्द्रियः—his indriyas;

लोष्ट—(and to whom) mud,

अश्म—stone

काञ्चनः—and gold

सम—are equal :

उच्यते—(he) is said

इति—to be

युक्तः—fit for yoga.

A person who : understands the true nature of the soul; is clear that the soul is different from the body; is established in the soul, which is of the same form of knowledge, in the case of all beings like devas etc; conquers his senses (indriyas); does not

see any difference between mud, stone and gold; i.e. ignores equally all of them as useless; such a person is fit to practise the yoga of vision of the soul. (8)

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यवन्धुषु ।

साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ९ ॥

समबुद्धिः—He who has an equal mind

सुहृन्—to well-wishers,

मित्र—friends,

अरि—enemies,

उदासीन—indifferent persons,

मध्यस्थ—neutral people,

द्वेष्य—hate-worthy people,

वन्धुषु—relatives,

साधुषु अपि—good people,

पापेषु च—and also to sinners :

विशिष्यते —(he) excels.

A person, who has the same mind i.e., sees no difference between : well-wishers (belonging to all age groups); friends (of the same age group); enemies; people who are indifferent towards him (i.e., people who have no cause, either for being friendly or being inimical towards him); neutral persons (who are basically, from birth, free of feelings of friendship and enmity); wicked persons (who always wish evil to others); relatives; good people and bad people; such a person who regards and treats all of them (mentioned above) equally; since he is interested only in realising the soul; is fit to practise the yoga. (9)

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।

एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ १० ॥

योगी—The karma yogi.

स्थितः—remaining

रहसि—in a solitary place

एकाकी—alone,

यत—controlling

चित्त—his thoughts

आत्मा—and mind.

निराशीः—without any desire

अपरिग्रहः—and without a sense of possession,

युञ्जीत—should apply unto yoga

आत्मानं—his mind

सततं—always.

A karma yogi should constantly and daily apply his mind to the practice of yoga. He should be fully absorbed in seeing the soul. He should sit alone in a calm and quiet place; where there are no people and where there is no noise or disturbance. He should have his mind and thinking (powers) under control.

He must be free from desire to enjoy pleasure objects. He should not have the feeling of possession, in regard to any object in the world. He should not consider that any materials or objects belong to him. (10)

शुची वेतो प्रतिष्ठाय स्थिरमासनमात्मनः ।

नात्पुच्छितं नातिशयं चेत्ताम्रिनकुशोत्तरम् ॥ ११ ॥

प्रतिष्ठाप्य—Establishing
 आत्मनः—himself
 शुची—in a pure
 देशे—place.
 स्थिरं—in a firm
 आसनं—seat,
 न अत्युच्चितं—neither very high,
 न अतिनीचं—nor very low,
 चेष्ट—covered by cloth,
 अजिन—deer-skin
 कुश—and kusa grass,
 उत्तरं—one over the other; (contd.)

A person should select a clean and pure place; which place was never impure; which is not owned by an impure person; and which is not connected with impure things. He should sit on a firm seat, which is of wood or similar material; which is neither too high nor too low. The seat should be covered with cloth, deer-skin and kusa grass. The seat should be firm and not shaky, since that will distract his mind. (11)

तत्रैकाग्रं मनः कृत्वा यत्तचित्तेन्द्रियक्रियः ।

उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥ १२ ॥

तत्र—There
 उपविश्य—sitting
 आसने—on that seat,
 कृत्वा—making
 मनः—the mind

एकाग्रं—concentrated
 यत्—and controlling
 क्रियाः—activities
 चित्त—of the mind
 इन्द्रिय—indriyas,
 पुञ्ज्यात्—(he) should do
 योगं—yoga
 विशुद्धये—for purifying
 आत्म—the soul.

Sitting on such a seat, provided with a back-rest, he should concentrate on the vision of the soul. He should keep under control the activities of his mind and the indriyas (senses). He should thus practise yoga, for the vision of the soul and removal of the bondage of samsara. (12)

समं कायशिरोघ्रीवं धारयन्नचलं स्थिरम् ।

संप्रेक्ष्य नासिकाग्रं स्वं विशञ्चानवलोकयन् ॥ १३ ॥

धारयन्—Holding
 काय—the body
 शिरः—head
 घ्रीवं—and the neck
 समं—erect,
 अचलं—without movement
 स्थिरं—and firm,
 संप्रेक्ष्य—looking at
 स्वं—his
 अग्रं—tip

नासिका—of the nose

अनवलोकयन्—and without looking at

दिशः च—all the directions; (contd.)

A person should keep the body, head and neck erect, unshakable and firm, by having a back-rest. He should not be looking at outward objects in all directions. He should be steadily looking only at the tip of his nose (to avoid such wandering of the eyes). (19)

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।

मनः संयम्य मच्चित्तो युक्त आसीत् मत्परः ॥ १४ ॥

प्रशान्त—Being calm

आत्मा—in mind,

विगत—free from

भीः—fear,

स्थितः—observing

व्रते—the vow of

ब्रह्मचारि—brahmacharya,

संयम्य—controlling

मनः—the mind,

मच्चित्तः—meditating on Me,

आसीत्—he should remain

युक्तः—devoted to yoga,

मत्परः—holding Me supreme.

He should be calm and happy in his mind, without any fear about the effect of the past karmas. He should observe brahmacharya. He should keep

his mind well under control and not think about worldly pleasant things.

He should make his mind dwell on Me only, the Lord. He must be attentive in yoga. He should know that I am the supreme Lord and he should remain thinking about Me only. (14)

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।

शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ १५ ॥

योगी—The yogi,

एवं—thus

युञ्जन्—applying

मात्मानं—his mind

सदा—always (to Me),

मानसः—with his mind

नियत—well-controlled,

मधिगच्छति—attains

शान्तिं—peace

निर्वाणपरमां—which is the height of bliss,

मत्संस्थां—which is established in Me.

A person, by thus constantly fixing his mind on Me, the Supreme Brahman, the Supreme person, as the auspicious object of meditation; with his mind well controlled and purified by thinking about Me only; attains ever-lasting peace and bliss, as are established in Me (i.e., as much peace and bliss, as I Myself, the Lord, am having).

Here, a doubt may arise. Krishna is here teaching about realisation of the soul, and not about

नासिका—of the nose

अनघलोकयन्—and without looking at

दिशः च—all the directions; (contd.)

A person should keep the body, head and neck erect, unshakable and firm, by having a back-rest. He should not be looking at outward objects in all directions. He should be steadily looking only at the tip of his nose (to avoid such wandering of the eyes). (13)

प्रशात्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।

मनः संयम्य मच्चित्तो युक्त आसीत् मत्परः ॥ १४ ॥

प्रशान्त—Being calm

आत्मा—in mind,

विगत—free from

भीः—fear,

स्थितः—observing

व्रते—the vow of

ब्रह्मचारि—brahmacharya,

संयम्य—controlling

मनः—the mind,

मच्चित्तः—meditating on Me,

आसीत्—he should remain

युक्तः—devoted to yoga,

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his mind well under control and not think about worldly pleasant things.

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शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ १५ ॥

योगी—The yogi,

एवं—thus

युञ्जन्—applying

आत्मानं—his mind

सदा—always (to Me),

मानसः—with his mind

नियत—well-controlled,

अधिगच्छति—attains

शान्तिं—peace

निर्वाणपरमां—which is the height of bliss,

मत्संस्थां—which is established in Me.

A person, by thus constantly fixing his mind on Me, the Supreme Brahman, the Supreme person, as the auspicious object of meditation; with his mind well controlled and purified by thinking about Me only; attains ever-lasting peace and bliss, as are established in Me (i.e., as much peace and bliss, as I Myself, the Lord, am having).

Here, a doubt may arise. Krishna is here teaching about realisation of the soul, and not about

bhakti yoga. Then, where is the question of a person fixing his mind on the Lord, as the object of meditation ?

The answer is this : A person, who wants to realise the soul, must first have a pure mind. He must conquer desire and anger. So, to achieve this purity of mind, Krishna teaches meditation on Him. After thus obtaining purity of mind, a person may attempt to realise the soul. (15)

नात्यश्नतस्तु योगोऽस्ति न चेकान्तमनश्नतः ।

न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ १६ ॥

अर्जुन—Arjuna,

योगः—the yoga

न अस्ति—is not (there)

अत्यश्नतस्तु—for one who eats too much

न—nor

अनश्नतः च—for one who does not eat

एकान्तं—at all;

न च अतिस्वप्नशीलस्य—nor to him who sleeps too much

नैव जाग्रतः—nor to him who is always awake.

Arjuna, yoga is not possible for a person, who eats too much, or who does not eat at all. Similarly, it is not possible for a person who sleeps too much, or who does not sleep at all. (16)

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ १७ ॥

योगः—The yoga
 भवति—becomes
 दुःखहा—destroyer of grief
 युक्त—for one, who is moderate
 आहार—in food
 विहारस्य—and recreation;
 पुस्त—moderate
 श्रेष्ठस्य—in exertion
 कर्मसु—while doing activities;
 युक्त—and moderate
 स्वप्न—in sleeping
 अवबोधस्य—and wakefulness.

Too much recreation and no recreation, too much exertion and no exertion are not conducive to yoga.

So, a person who is moderate in eating and recreation; who is not over-active; and who has proper periods of sleep and wakefulness; is able to perform yoga well. The yoga destroys his grief and misery, i.e., removes the bondage of samsara. (17)

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।

निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ १८ ॥

यदा—When
 विनियतं—the well-controlled
 चित्त—mind
 अवतिष्ठते—is concentrated
 आत्मनि एव—on the jivatma only,

तदा—then

निःस्पृहः—free from desire of

सर्वकामेभ्यः—all objects of desire,

उच्यते—(he) is said

इति—as

युक्तः—fit for yoga.

A person, whose mind is well controlled and well established in thinking about the soul only; gives up all desires for the pleasure-objects and becomes fit for yoga. (18)

यथा दीपो निवातस्यो तेज्जते सोपमा स्मृता ।

योगिनो यत्तच्चित्तस्य युञ्जतो योगमात्मनः ॥ १९ ॥

यथा—Just as

दीपः—a lamp

निवातस्यः—in a windless place

न दृक्ते—does not shake;

सा—the same

स्मृता—is considered

उपमा—as an example

मात्मनः—for the soul

योगिनः—of the yogi

युञ्जतः—doing

योगं—yoga,

यत्तच्चित्तस्य—after controlling the mind.

When a lamp is kept in a place, free from winds, then the flame of the lamp is steady and does not flicker. Similarly, if a person has controlled his

mind; has stopped all other mental activities, being solely engaged in the vision of the soul; then his soul steadily shines with the light of knowledge (like the lamp in a windless place.) (19)

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।

यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ २० ॥

यत्र—Where

चित्तं—the mind,

निरुद्धं—controlled

योगसेवया—by the yoga practice,

उपरमते—is happy and delighted;

यत्र च—and where

पश्यन्—seeing

आत्मानं—the soul

आत्मना—by the mind,

तुष्यति—(a person) feels happy

आत्मनि—in the soul; (Contd.)

By practising yoga, the mind is controlled from the external pleasure-objects. It finds delight in doing yoga only. In this yoga, a person sees the soul by his mind and becomes happy with the soul. He has no need for anything else. (20)

सुखमात्यन्तिकं यस्तद्बुद्धिग्राह्यमतीन्द्रियम् ।

वैति यत्र न चेवायं स्थितश्चलति तत्त्वतः ॥ २१ ॥

यत्र यत्र अयं—where he

वैति—knows

आत्यन्तिकं—the intense

सुखं—joy,
 यत् तत्—that which
 अतीन्द्रियं—is beyond the indriyas,
 ग्राह्यं—but can be understood
 बुद्धि—by the intellect;
 स्थितः—remaining wherein
 न चलति च—(he) does not move
 तत्त्वतः—from that state; (contd.)

Supreme delight and happiness, which cannot be understood by the senses (indriyas), but which can be understood only by intellect (buddhi), can be attained by this yoga. He remains fixed in this yoga, and does not move from that state, on account of extreme joy therein. (21)

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।

यस्मिन्स्थितो न दुःखेन गूढणापि विचाल्यते ॥ २२ ॥

लब्ध्वा—getting
 यं—which,
 न मन्यते—(he) does not think
 अपरं च—of any other
 लाभ—gain
 अधिकं—as superior
 ततः—to this;
 स्थितः—remaining
 यस्मिन्—in which,
 न विचाल्यते—(he) is not disturbed
 गूढणापि—even by great
 दुःखेन—sorrow; (contd.)

Having gained practice in this yoga, a person longs for it only, and does not think anything else, as greater than this. Remaining in this yoga, one does not get shaken, even by grievous calamities like the death of a son, who was endowed with good qualities. (22)

तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम् ।

स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ २३ ॥

विद्यात्—Let (him) know

तं—that

वियोगं—state of separation

संयोग—from association

दुःख—with misery,

संज्ञितं—which is called as

योग—yoga.

सः—That

योगः—yoga

योक्तव्यः—has to be done

निश्चयेन—with determination

चेतसा—and with mind,

अनिर्विण्ण—free from sorrow.

In such a state, he does not get affected by any pain. There is no association with pain for him, under any circumstances. Such a state is denoted by the word "yoga".

This yoga should be practised with determination and with a care-free, joyous mind. (23)

संकल्पप्रभवान्कामांस्त्यक्त्वा सर्वानशेषतः ।

मनसैवेन्द्रियग्रामं विनियम्य समस्ततः ॥ २४ ॥

त्यक्त्वा—Giving up

अशेषतः—without exception,

सर्वान्—all

कामान्—desires

प्रभवान्—arising from

संकल्प—one's will;

विनियम्य—controlling

मनसा एव—by the mind only

इन्द्रियग्रामं—the group of indriyas

समस्ततः—on all sides; (contd.)

There are two kinds of objects of desire. One kind is those, born out of contact between the indriyas and external objects—like heat, cold etc. The other kind is born out of attachment like wife, son, wealth, land etc. Attachment to wife, son, land etc. should be given up, by realising that they are not permanent and have no connection with the eternal soul.

With regard to the other kind, born out of contact, like heat and cold; a person should not feel the pleasure, when he experiences something desirable. He should not feel pain, when he experiences something undesirable. He should control by his mind, all the indriyas from all the pleasure objects.

(24)

शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।

आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥२५॥

शनैः शनैः—Gradually

उपरमेत्—one should stop (making efforts by
mind to achieve external pleasures)

बुद्ध्या—with the help of intellect,

धृतिगृहीतया—held firm by resolution.

कृत्वा—Keeping

मनः—the mind

आत्मसंस्थं—rooted in the soul,

न चिन्तयेत्—one should not think

किञ्चिदपि—of anything else.

Then gradually, with the help of his intellect (buddhi), backed by firm determination, he should stop making any efforts by his mind to achieve external pleasures or pleasure-objects. Then he should stop thinking of anything else. His mind should be firmly fixed on the soul. (25)

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।

ततस्ततो नियम्यैतदात्मन्येष वशं नयेत् ॥ २६ ॥

यतः यतः—Wherever

मनः—the mind,

चञ्चलं—which is wavering

अस्थिरं—and unsteady,

निश्चरति—moves out;

नियम्य—controlling (turning back)

एतत्—that mind

ततः ततः—from there,

वशं नयेत्—one should bring it under control,

आत्मनि एव—to remain in) the soul indeed.

The mind, by its very nature, has a wavering tendency. So, whenever the mind is not firmly established in the soul and goes out to enjoy the pleasure-objects; the mind should be controlled and brought back with effort.

It should be made to concentrate on the soul only, by realising the supreme happiness resulting therefrom. (26)

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।

उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥ २७ ॥

उत्तमं—The supreme

सुखं—bliss

उपैति हि—comes indeed

एनं—to this

योगिनं—yogi,

मनसं—whose mind

प्रशान्त—is very calm;

अकल्मषं—who is freed from sins;

रजसं—whose rajās (guṇa)

शान्त—is destroyed;

ब्रह्मभूतं—and who sees the pure great soul.

A person, whose mind has become extremely calm and quiet; whose mind is well established in

the soul and does not wander outwards; has all his sins burnt up. In him, the quality of rajas is destroyed. The delusion that the body and the soul are the same, is also destroyed. He sees the pure great soul. He enjoys his own soul and thereby gets supreme happiness. (27)

एवं युञ्जन् सदात्मानं योगी विगतकल्मषः ।
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ २८ ॥

एवं—Thus
युञ्जन्—devoting himself to yoga
आत्मानं—of the soul,
विगत—and freed
कल्मषः—from sins,
योगी—the yogi
सुखेन—easily
अश्नुते—attains
सदा—always
अत्यन्तं—the supreme
सुखं—bliss
ब्रह्मसंस्पर्श—of contact with brahman
(i.e. jivatma).

A person, who thus meditates on his soul, becomes freed from all previous sins. He enjoys at all times, without any effort, the boundless bliss of experiencing the soul. (28)

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ २९ ॥

आत्मा—One whose mind
 युक्त—is engaged
 योग—in yoga,
 समदर्शनः—sees equality
 सर्वत्र—everywhere;
 ईक्षते—(he) sees
 आत्मानं—his soul
 सर्वभूतस्थं—in all beings,
 सर्वभूतानि—and all beings
 आत्मनि च—in his soul.

There are four stages in this yoga.

1) In the first stage, a person engaged in yoga, understands that the souls everywhere are all similar, in their essential nature, being of the form of knowledge. He knows that the inequalities among the beings are only because of their association with the prakriti and the bodies, due to past karmas. So, he has equality of vision everywhere.

In other words, he sees his soul as existing in all beings; and sees all the beings (souls) in his soul. This is because all the souls are solely of the form of knowledge, and are therefore equal (similar). (29)

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।

तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ ३० ॥

यः—He who

पश्यति—sees

मां—Me

सर्वत्र—in all (souls)

पश्यति—and sees
 सर्वं च—all (souls) also
 मयि—in Me;
 तस्य—to him,
 अहं—I
 न प्रणश्यामि—am not lost.
 सः—He
 च—also
 न प्रणश्यति—is not lost
 मे—to Me.

2) In the second stage of yoga, which is more developed than the first, the person sees similarity to Myself in all the souls, when they are free of punya and papa.

So, the yogi sees Me in all the souls and sees all the souls in Me; because of the similarity of all the souls, when they are liberated, with Myself.

To this effect, the Mundaka Upanishad says:—
 “Being untainted, he attains the highest degree of equality with the Brahman”.

So, to such a person, as described above, I do not become lost, because of the state of similarity to him. Similarly, such a yogi does not become lost to Me, because of similarity with Me. (30)

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।

सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ ३१ ॥

यः—He, who
 मास्थितः—remains
 एकत्वं—in oneness (with Me),
 भजति—and worships
 मां—Me
 स्थितं—existing
 सर्वभूत—in all beings:
 सः—that
 योगी—yogi
 वर्तते—remains
 मयि—in Me,
 वर्तमानोऽपि—although living
 सर्वथा—in all ways.

3) In the third and more developed stage, the person in the state of yoga, realises his similarity with Me; on account of his soul also being of uncontracted knowledge, when liberated; like Mine. He worships Me firmly, as existing in all beings. In whatever manner he may live, i.e., even when he is not practising yoga; he lives in Me and sees Me only, when seeing his soul and other souls. He sees similarity to Myself, in his own soul and all other souls.

In the second stage, mentioned earlier, a person realises the equality between the jivatma and Brahman, when the jivatma gets rid of his past karmas, punya and papa. So, here the similarity between the jivatma and Brahman is that both are not bound by karmas (when the jivatma is liberated from past karmas).

In the third stage, the person sees similarity between the jivatma and Brahman, when the jivatma has his knowledge fully expanded and thus has equality of knowledge with Brahman. So, here the similarity is that both the jivatma and Brahman have uncontracted, infinite knowledge (when the jivatma is liberated).

Knowing the similarity, in the third stage, the person, although engaged in other activities, always remains thinking of Me only. (31)

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ३२ ॥

अर्जुन—Arjuna,

यः—he, who,

आत्मौपम्येन—because of similarity of all souls

सर्वत्र—everywhere,

पश्यति—sees

सुखं वा—pleasure

यदि दुःखं वा—or pain

समं—as equal;

सः—that

योगी—yogi

मतः—is considered

परमः—the highest.

4) In the highest stage or the fourth stage, a person, knowing the similarity between all the souls as described above, sees happiness or sorrow as the same, everywhere.

He sees the birth and death of his own son, as being equal to the birth and death of sons of others. He does not feel happy, if somebody else gets a son, since he does not know the other man. Similarly he does not feel sorrow if somebody's son dies. In the same way, he does not become happy, when a son is born to him; and he does not feel sorrow, when his son dies. There is no pleasure for him when something good happens. There is no sorrow for him, even when something extremely bad happens. He treats everything as equal. This is the fourth and the highest stage of yoga. (32)

अर्जुन उवाच—

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।

एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम्॥३३॥

अर्जुनः उवाच—Arjuna said :

मधुसूदन—Krishna (the slayer of Madhu),

योऽयं—this

योगः—yoga

साम्येन—of seeing equality,

प्रोक्तः—which has been taught

त्वया—by You :

अहं—I

न पश्यामि—do not see

एतस्य—its

स्थितिं—steady

स्थितिं—existence

चञ्चलत्वात्—because of the fickleness (of mind).

Arjuna : Krishna, this yoga, which has been taught by You just now; I do not think it is possible to perform this yoga, because of the fickleness of the human mind.

You taught equality among all the souls. We have been thinking that the souls are basically different from one another, because of the obvious differences among men, devas etc. The equality of the souls with the Lord, as taught by You, is also difficult to understand; because of the differences between the souls and the Lord, who is great. (33)

अश्वत् हि मनः कृष्ण प्रमाथि बलवद्दुहम् ।

तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ३४ ॥

कृष्ण—Krishna,

मनः—the mind

अश्वत् हि—is indeed fickle

प्रमाथि—and is liable to agitation,

बलवत्—powerful

दुहं—and stubborn.

अहं—I

मन्ये—think

तस्य—(that) its

निग्रहं—control

सुदुष्करं—is very difficult,

वायोः इव—like that of the wind.

The mind is unsteady, fickle, wanders all round and is easily dragged towards the pleasure objects. To control such a mind which is powerful and

stubborn; and fix it on the soul; I think, is very difficult, like controlling a strong contrary gale with a small fan.

So, please teach me how to control the fickle mind and make it concentrate on the soul only. (34)

श्रीभगवानुवाच—

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ३५ ॥

श्रीभगवान् उवाच—Krishna said :

महाबाहो—Arjuna (of mighty arms),

असंशयं—there is no doubt

मनः—that the mind

दुर्निग्रहं—is difficult to control

चलं—and is fickle.

कौन्तेय—Arjuna (son of Kunti),

गृह्यते—it is controlled

अभ्यासेन तु—by practice

वैराग्येण च—and also by controlling the desires.

Krishna : Arjuna, there is no doubt that it is very difficult to control the fickle mind. But it can be brought under control, by repeated practice, thinking about the soul being full of auspicious qualities. The auspicious qualities are such as being solely of the form of knowledge; having infinite knowledge after liberation; free from all karmas after liberation; being of the nature of bliss and so on. The mind should be free from desires

for worldly objects, which are not permanent and are full of evils. The mind can thus be brought under control. (35)

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।

वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥ ३६ ॥

मे—My

मतिः—opinion

इति—is that

योगः—yoga

दुष्प्रापः—is difficult to get

असंयत—by one who has not controlled

आत्मना—the mind:

शक्यः—(but) it is possible

अवाप्त—to attain (the yoga)

उपायतः—by (suitable) means,

यतता—by one who strives for it

वश्यात्मना—and has a controlled mind.

This yoga cannot be attained by a person who has not conquered his mind. It can, however, be attained by a person who sincerely tries for it and who is able to control his mind, by doing works, treating them as a form of My worship; with the knowledge about the real nature of the soul. (36)

अर्जुन उवाच—

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।

अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ ३७ ॥

भर्जुनः उवाच—Arjuna said :

कृष्ण—Krishna,

उपेतः—he, who has

धन्यया—faith

अयतिः—but does not make efforts;

अशप्य—and without getting

संसिद्धि—success

योग—in the yoga,

मानसः—has his mind

चलित—drifting

योगान्—from the yoga :

कं—what

गति—position

गच्छति—does he reach ?

Arjuna : Krishna, a person commences doing the yoga with interest. He has full faith in the yoga but because of lack of concentration, he does not go through the full process of yoga. He leaves off in the middle. What happens to such a person, who has his mind drifting away from the yoga in the middle ?

(37)

कच्चिन्नोभयविस्मष्टिष्ठिताश्रमिष नश्यति ।

अप्रतिष्ठो महाबाहो विमूढो बहूजः पथि ॥ ३८ ॥

महाबाहो—Krishna (of mighty arms),

अप्रतिष्ठः—without any firm stand,

विमूढः—confused

पथि—in the path

बहूजः—to jivatma.

विप्लवः—and fallen from
 उभय—both;
 कश्चित्—does the person
 न नश्यति—not perish
 इव—like
 छिन्न—a broken
 अघ्नं—cloud ?

Since he was practising the yoga, he did not do karmas desiring for fruits, and so he will not get fruits like svarga or wealth. But, he has also not succeeded in completing the yoga. So, he will also not get the result of the yoga, viz. vision of the soul.

Thus he is fallen from both supports. He neither gets temporary fruits like svarga, because he did not do karmas with this desire; nor does he attain realisation of the soul, due to drifting away in the middle of doing the yoga. Will he not get destroyed just as a small cloud, broken off from a bigger cloud, gets destroyed before joining another big cloud? (38)

एतं मे संशयं कृष्णच्छेत्तुमर्हस्यशेषतः ।

एवमर्थः संशयस्यास्यच्छेत्ता न ह्युपपद्यते ॥ ३९ ॥

कृष्ण—Krishna,
 अर्हसि—it befits you
 छेत्तुं—to remove
 एतं—this
 संशयं—doubt
 मे—of mine

अगेयतः—fully.

न त्वदन्यः—No one other than you

उपपद्यते हि—is fit

उत्ता—to be the remover of

अस्य—this

संशयस्य—doubt.

You are the proper person, to remove this doubt of mine completely. There can be none else who can remove my doubt. You alone perceive directly, all things simultaneously.

Your knowledge is not dependent on the indriyas. Nor is it confined to a few things and a few places or to certain times only. You are omniscient and omnipotent at all times. (39)

श्रीभगवानुवाच —

पार्थ नैवेह नामृक् विनाशस्तस्य विद्यते ।

न हि कल्याणकृत्कश्चिद्गुर्गतिं तात गच्छति ॥ ४० ॥

श्रीभगवान् उवाच—Krishna said:

पार्थ—Arjuna (son of Pritha),

न इह यः—neither here (in this world)

न अमृक्—nor there (in the other world),

तस्य—his

विनाशः—ruin

विद्यते—is seen.

नात—Dear boy,

न कश्चित् हि—no one, indeed,

कल्याणकृत् -- who is the doer of good,

गच्छति—reaches

दुर्गतिं—bad end.

Krishna : Arjuna, there will be no ruin for a person, who has begun yoga with faith and has then fallen away from the yoga in the middle. There is no ruin, either in the form of failure to attain what is desired; or by attaining what is not desired - both in the experience of enjoyments in svarga and the like; and in the experience of the soul.

He gets all the material pleasures like enjoying the svarga and the like. He also attains the experience and vision of the soul. Because no one who performs good, i.e. this yoga, will come to a bad end at any time. (40)

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।

शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ ४१ ॥

योगभ्रष्टः—He, who has fallen from yoga,

अभिजायते—is born

गेहे—in the house

शुचीनां—of pure

श्रीमतां—and prosperous people,

प्राप्य—after attaining

लोकान्—the worlds

पुण्यकृतां—of those who did punya

उषित्वा—and living there

शाश्वतीः समाः—for many long years.

I will tell you, how this will happen. A person who strayed away from the yoga in the middle, in pursuit of enjoyment of pleasures, attains the worlds of those who perform meritorious deeds. There he enjoys the same pleasures, as desired by him, to his heart's content.

After enjoying those pleasures fully, for many long years and thus getting his desires completely fulfilled; if he has left off at the initial stage of yoga; he is born, through the greatness of his unfinished yoga; in the family of those, who are pure and prosperous. They have the purity of mind, so that they are fit to undertake the yoga. They are prosperous and have necessary wealth, to perform yajnas, etc. (41)

अथवा योगिनामेव कुले भवति धीमताम् ।

एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ ४२ ॥

अथवा—Or else, (he is born)

महति—in a great

कुले—family

धीमतां—of wise

योगिनां एव—yogis.

एतत् द्वि—that

जन्म—birth

यत्—which

इदं—is of this kind

दुर्लभतरं—is difficult to get

लोके—in this world.

If a man, who has much advanced in yoga, leaves off the yoga, he will be born in a family of yogis having wisdom; i.e. in the family of those, who perform yoga and are themselves capable of giving instructions in yoga to him.

These two types of births-1) in the family of those who are fit to perform yoga; or 2) in the family of those who are already performing and teaching the yoga—are difficult to get for ordinary men in the world. Such a birth is achieved only by the greatness of yoga, already begun (although left off in the middle). (42)

तत्र तं बुद्धिसंयोगं लभते पौर्वंदेहिणम् ।

यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ४३ ॥

कुरुनन्दन—Arjuna (of Kuru clan),

तत्र—there

लभते—(he) gets

तं—that

संयोगं—association

बुद्धि—with the knowledge

पौर्वंदेहिणम्—from the previous body (i.e. birth);

ततो—and then,

भूयः—again

यतते च—he strives

संसिद्धौ—for success (in yoga).

Then, in that birth-either in the family of those who are fit for yoga, or in the family of those, who are performing and teaching yoga-he recovers his

previous mind and disposition, to continue the yoga, which he had left earlier in the previous birth.

Then, like a person, who has slept and then woken up, he continues to do the yoga, trying for complete success, overcoming any difficulties or obstacles. (43)

पूर्वाभ्यासेन तेनेव ह्रियते ह्यवशोऽपि सः ।
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ४४ ॥

अवशः अपि हि—Even though lacking
in self-control,

सः—he

ह्रियते—is drawn (towards yoga),

तेनेव—even by that

पूर्वाभ्यासेन—previous practice (of yoga).

जिज्ञासुः अपि—Even if he is desirous to know

योगस्य—about yoga.

अतिवर्तते—(he) transcends

शब्दब्रह्म—prakriti.

So, even if he lacks in self-control, he is carried away towards yoga, by the force of his earlier practice relating to yoga in the previous birth.

Even if a person did not actually engage himself in yoga, but was only eager to know the nature of the yoga and then his mind strayed away; such a person also gets again the same desire to know about the yoga.

He then performs the yoga, starting with karma yoga. He becomes free from the bondage of the

prakriti (samsara) and attains the soul, which can not be denoted as devas, men, animals etc. (since these pertain to the bodies only) and which (soul) is full of knowledge and bliss.

The sabda brahman here means the great thing, which is spoken of by words like devas, men, animals, svarga etc. So sabda brahman here denotes the prakriti. (44)

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।

अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ ४५ ॥

ततः—Therefore

योगी—the yogi

यतमानः तु—who strives

प्रयत्नात्—with effort,

संशुद्ध—becomes free

किल्बिषः—from sins;

संसिद्धः—and perfected (for yoga)

अनेक—in many

जन्म—births,

याति—reaches

परां—the supreme

गतिं—goal.

The yogi makes all-out efforts to control his senses. He accumulates punya in many births and then becomes fully free from sins. He becomes well-accomplished for yoga. He reaches in the end the supreme goal of vision of the soul, even though he has wavered. (45)

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।
 कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ ४६ ॥

योगी—The yogi
 अधिकः—*is superior*
 तपस्विभ्यः—*to those who do tapas;*
 मतः—*and is considered*
 अधिकः—*superior*
 ज्ञानिभ्यः अपि—*even to those, who have knowledge.*
 योगी—The yogi
 अधिकः—*is (also) superior*
 कर्मिभ्यः च—*to those who perform religious rites.*
 तस्मात्—*Therefore,*
 भवार्जुन—*Arjuna,*
 भव—*become*
 योगी—a yogi.

Such a yogi is superior to those who merely perform severe penance or tapas. He is also superior to the people who possess mere knowledge. He is also superior to those who perform mere religious rites (karmas).

The yogi is superior, as above, because; whatever fruits are got by mere tapas; whatever fruits are got by types of knowledge, other than the knowledge of the soul; whatever fruits are got by doing mere religious rites (karmas) like *śrāvamedha yaga*, etc., yoga achieves a higher fruit or goal than all these, viz., vision of the soul. Hence the yogi is superior to all others mentioned above. Therefore, Arjuna, you also become a yogi. (46)

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।

अद्वावान्मजते यो मां स मे युक्ततमो मतः ॥ ४७ ॥

यः—He, who

मजते—worships

मां—Me

अन्तरात्मना—with his mind

मद्गतेन—fixed in Me

अद्वावान्—and with faith;

सः—he

मतः—is considered

मे—by Me

युक्ततमः—as the greatest

योगिनां अपि—among the yogis

सर्वेषां—and all others also.

A person who worships Me, the supreme Brahman, with intense love, will and devotion; whose mind is directed towards Me and is totally absorbed in Me; who is unable to bear the pangs of separation from Me, even for a moment, because of My being very dear to him; who thus meditates on Me, without interruption; he is considered by Me as the worthiest among i) yogis, (described in slokas 29 to 32 above,) ii) those who perform tapas, iii) those who possess mere knowledge and iv) those who perform mere religious rites. [(ii), (iii) and (iv) are mentioned in sloka 46].

All these four categories of people mentioned above, are very much inferior to those, who adopt

bhakti yoga towards Me, as explained above. These inferior people (belonging to the four categories) are like mustard seeds; before one, who adopts bhakti yoga and can therefore be compared to Meru mountain.

Among the mustard seeds, some are bigger and some are smaller. But, when compared to the Meru mountain, they are all totally insignificant. Similarly, among the four categories of people, some are greater and some are inferior. But, when compared to the person, who does bhakti 'yoga, these people are totally insignificant.

My sport is to create, sustain and dissolve the world, which is filled with

- i) beings that enjoy
- ii) countless objects of enjoyment
- iii) means of enjoyment and
- iv) places of enjoyment.

I am free of all impurities. I have countless auspicious qualities like knowledge, strength, sovereignty, valour, power and glory.

My divine form has brilliance, grace, fragrance, softness and youthfulness. My essential nature and qualities cannot be fathomed by speech and mind. I am an ocean of mercy, kindness, affection and magnanimity. I am the refuge of all beings, whatever may be their position and status.

I remove the miseries of people, who worship Me. I am the ocean of affection, for those who take refuge in Me. I have descended in this world, as the son of Vasudeva, capable of being seen by all men. The entire world shines with My superior glory. The world is charmed by My loveliness.

A person, who thus understands Me and worships Me, is superior to all others. (47)

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे अव्यययोगो
नाम षष्ठोऽध्यायः ॥ ६ ॥



अथ सप्तमोऽध्यायः

Chapter VII

Vijnana Yoga

श्रीमगवानुवाच—

मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।

असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ १ ॥

श्रीमगवान् उवाच—Krishna said:

पार्थ—Arjuna (son of Pritha),

मनाः—with your mind

मासक्त—attached

मयि—to Me

मदाश्रयः—and having Me for support;

युञ्जन्—practising

योगं—yoga,

यथा—how

ज्ञास्यसि—you will know

मां—Me

समग्रं—fully,

असंशयं—without doubt;

शृणु—listen to

तत्—that.

Krishna taught, in the first group of six chapters, about the vision of the true nature of the soul or jivatma. This can be achieved by doing

karma yoga, after having the true knowledge about the soul. This realisation of the true nature of the soul is necessary to adopt bhakti yoga, which is the means (upaya) for attaining the supreme goal, Narayana; who is the sole cause of the universe, who is omniscient, who is the internal controller of everything and who has everything for His body.

Now, in the next group of six chapters (chapter 7 to 12). Krishna teaches the nature of the Supreme Brahman, and bhakti yoga, which is the means for attaining Him.

Krishna : Arjuna, your mind is firmly attached to Me. You have always exceeding love towards Me. You are unable to bear any separation from Me, My essential nature, qualities, actions and glory.

You are having Me for support, depending solely on Me. I will tell you how you, practising the yoga, can understand Me fully, without any doubts. I am the object of the yoga. I will teach you fully the knowledge, the truth about Me. Listen carefully. (1)

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।

यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥ २ ॥

अहं—I

वक्ष्यामि—will tell

ते—you

अशेषतः—fully

इदं—this

ज्ञानं—knowledge.

सविज्ञानं—along with distinctive knowledge;
 ज्ञात्वा—knowing
 यत्—which,
 न अन्यत्—nothing else
 अवशिष्यते—remains
 ज्ञातव्यं—to be known
 इह—here
 पुनः—again.

I will speak to you fully about Me and also about My distinctive form i.e. how I am different from all chetanas and achetanas; and how I possess unlimited, unsurpassed, auspicious qualities of all types. I will also teach you about My essential nature.

I will teach you, in such a way, that after knowing the same, there is nothing else left to learn about Me. (2)

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।

यततामपि सिद्धानां कश्चिन्मा वेत्ति तत्त्वतः ॥ ३ ॥

सहस्रेषु—Among thousands
 मनुष्याणां—of men,
 कश्चित्—someone only
 यतति—strives;
 सिद्धये—till success;
 यततां अपि—even among those striving
 सिद्धानां—and achieving success,
 कश्चित्—someone only

वेत्ति—knows

मां—Me

तत्त्वतः—in reality.

Among thousands of men, who are fit to observe the instruction of the sastras, only somebody strives till the attainment of success in yoga. Even among those people who strive till attainment of success in yoga, some one only knows Me and tries to gain success from Me. Even among those, who know Me, somebody only knows Me in reality, as I am. In other words, no one knows Me in reality. (3)

भूमिरापोऽमलो वायुः खं मनो बुद्धिरेव च ।

अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ४ ॥

भूमिः —Earth,

आपः—water,

अमलः—fire,

वायुः—air,

खं—akasa (ether),

मनः—mind,

बुद्धिः एव च—mahat

अहंकारः—and ahankara;

इयं—the

प्रकृतिः—prakriti

इति—thus

भिन्ना—divided

अष्टधा—into eight,

मे—is Mine.

This world exists in the form of :

- i) countless objects of enjoyment
- ii) things which help in the enjoyment (i.e. the means)
- iii) places of enjoyment

Matter or prakriti evolves into all these items. This prakriti is divided into eight principles as earth, water, fire, air, ether (akasa), mind, mahat and ahankara. Know that all these eight principles; and also other things like tan-matras, juana indriyas and karma indriyas; belong to Me only.

(Tan-matras are the intermediate stages between two successive bhutas, in the group of pancha bhutas. These and the indriyas have been described earlier. For tan-matras, refer Chapter 2, sloka 14. For indriyas, refer chapter 3, sloka 34). (4)

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।

जीवमूतां महाबाहो यवेदं धार्यते जगत् ॥ ५ ॥

महाबाहो—Arjuna (of mighty arms),

इयं—this

अपरा—is lower (prakriti);

विद्धि—know

प्रकृतिं—the prakriti

इतः तु अन्यां—which is different from this,

पराम्—the supreme

जीवमूतां—jivatma,

म—which is also Mine

यथा—and by which

इदं—this

जगत्—world

धायते—is supported.

The achetana prakriti, which I have mentioned above, is actually inferior. There is another, which is superior to this; and which also belongs to Me; and that is chetana or jivatma.

It is this jivatma which sustains and supports the body. The achetana things are objects of enjoyment and the chetana or jivatma enjoys them.

(5)

एतद्योनीनि भूतानि सर्वाणोत्पुष्यारय ।

अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ६ ॥

उपधारय—Bear in mind

इति—that

सर्वाणि—all

भूतानि—beings

एतत्—have these (two prakritis),

योनीनि—as the source of birth.

अहं—I am

प्रभवः—the (place of) origin

तथा—and also

प्रलयः—the (place of) dissolution

कृत्स्नस्य—of the entire

जगतः—universe.

All beings, starting from Brahma downwards to grass; all beings, high and low, are born out of the combination of chetana and achetana. The chetana (jivatma) takes on a body of deva, man, animal, etc., in accordance with its past karma. This body is achetana. So, all beings are born from the combination of chetana (jivatma) and achetana (body).

They all belong to Me, since they are born from the combination of chetana and achetana, both of which also are Mine. Thus everything is Mine, because everything evolves from the chetana and achetana, both of which evolve from Me.

Thus I am the cause i. e., origin of this world, since everything evolves from Me. The whole world also dissolves in Me ultimately and everything belongs to Me. (6)

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।

मयि सर्वमिदं प्रोतं सूत्रे मणिमणः इव ॥ ७ ॥

धनञ्जय—Arjuna (winner of wealth),

न नान्यत् किञ्चित्—nothing else

अस्ति—is

परतरं—superior

मत्तः—to Me.

सर्वं—All

इदं—this

प्रोतं—is strung

मयि—in Me,

रत्न—like

मणिमालाः—the group of gems

सूत्रे—in a string.

There is nothing greater or higher than Me. I am the highest, being the cause of both chetanas and achetanas. They all merge in Me in a very subtle (sukshma) form, during maha pralaya; and evolve out of Me, after the maha pralaya. So I am the cause of everything.

Also, as stated in the previous sloka, all beings are born out of the combination of chetana and achetana. Both these belong to Me and evolve from Me. I am the cause of these chetanas and achetanas; and they, in turn are the cause of all beings. So, I am the cause of all beings.

The achetanas exist for the purpose (or pleasure) of the chetanas. Similarly, the chetanas (and achetanas) are for My pleasure. They all belong to Me and are under My control.

I am the Supreme person, possessing knowledge, power, strength and such other qualities. So, there is no one, who is superior to Me.

All these chetanas and achetanas form My body. (This is the cardinal principle of our Visishtadvaita philosophy. For fuller details, the reader is referred to chapter 3 of Author's book : A Dialogue on Hinduism).

I am like a string. These chetanas and achetanas are like gems, which are joined by the

string to form a necklace. So all these chetanas and achetanas are strung on Me, like the gems on a string. I am their inner soul. They rest in Me and are supported by Me.

Just as the string or thread supports the gems, the Lord supports all things. The string remains covered and hidden by the gems. Similarly the Lord remains hidden in all the chetanas and achetanas.

The gems are dependent on the string to remain together and form a necklace; but the string is not dependent on the gems. Similarly all things and beings are dependent on the Lord; but the Lord is not dependent on them. (7)

रसोऽहमसु कोऽहं प्रभास्मि शशिसूर्ययोः ।

प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ८ ॥

कोऽहम्—Arjuna (son of Kunti),

अहं—I (am)

रसः—the taste

असु—in water.

अस्मि—I am

प्रभा—the light

शशि—in the moon

सूर्ययोः—and the sun.

प्रणवः—(I am) the pranava

सर्व—in all

वेदेषु—Vedas.

शब्दः—I am the sound

ते—in akasa.

पौरुषं—and manliness

नृषु—in men.

Since everything forms My body, and I am the inner soul of all beings; I alone exist.

I am the special taste in the water. I am the brightness in the moon and the sun. I am the pranava, (the syllable "Om") in all the Vedas. I am the sound in the ether or akasa. I am the potent force (manliness) in men. (8)

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।

जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ ९ ॥

पुण्यः—(I am) the fragrant

गन्धः—smell

पृथिव्यां—in earth.

अस्मि च—I am also

तेजः—the heat

विभावसौ—in fire.

जीवनं—I am the life-giving principle

सर्व—in all

भूतेषु—beings

अस्मि—and am

तपः—tapas

तपस्विषु—in those who do tapas.

I am the pleasant smell in the earth, and the heat in the fire. I am the life-giving force in all beings. I am the tapas in those, who practise tapas. (9)

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।

बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ १० ॥

पार्थ—Arjuna (son of Pritha),

विद्धि—know

मां—Me

सनातनं—as the everlasting

बीजं—seed

सर्वं—of all

भूतानां—beings.

अहं अस्मि—I am

बुद्धिः—the intelligence

बुद्धिमतां—of intelligent people,

तेजः—and the splendour

तेजस्विनां—in heroic people.

I am the basic seed of all beings i.e. I am the cause for evolution of all beings. I am the intelligence of wise people. I am the heroism of the heroes. (10)

बलं बलवतां चाहं कामरागविवर्जितम् ।

धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ ११ ॥

भरतर्षभ—Arjuna (the best of Bharata clan),

अहं च—I am also

बलं—the strength,

विवर्जितं—free from

काम—desire

राग—and passion,

बलवतां—in the strong people.

सर्वेषु—In all beings,

अस्मि—I am

कामः—the desire,

असं विद्वजः—not opposed to dharma.

In mighty people, I am the strength, free from desire and attachment. In all beings, I am the desire which is not opposed to dharma.

All these things mentioned above, are born from Me alone. They are dependent on Me, as their inner soul.

As forming My body, they are existing in Me. In other words, I alone exist, having them all as My body. (11)

ये चैव सान्त्विका माषा राजसास्तामसाश्च ये ।

मत् एवेति तान् विद्वि न स्वहं तेषु ते मयि ॥ १२ ॥

ये चैव—Those

माषाः—things

सान्त्विकाः—which are sattvika

ये—and those

राजसाः—which are rajasa

तामसाः—and those, which are tamasa ;

विद्वि—know

तान्—them (all)

इति—as

मत् एव—from Me only.

अह—I am
 न तु—not
 तेषु—in them;
 ते—but they (are)
 मयि—in Me.

Why give a few examples only, as above ?

All things that exist in this world as sattvika, rajasa and tamasa things; and in the form of bodies, indriyas, objects of enjoyment and so on; have all arisen from Me. They are dependent on Me, on account of their being My body and My being their inner soul (just as the body is dependent on the soul). But I am not dependent on them.

In the world, the body depends on the soul, for existence. But the body also helps the soul, to exist. How ?

The body takes food, water etc., without which the man cannot survive i. e. the soul is thus helped. But to Me, the inner soul of all beings, there is no such help from them, who constitute My body. So I am not in them i.e. dependent on them. But they are all in Me, i.e., dependent on Me. (12)

त्रिमिर्गुणमयं भवितरेभिः सर्वमिव जगत् ।

मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ १३ ॥

इदं—This
 सर्वं—entire
 जगत्—world

मोहितं—*is deluded*
 एभिः—*by these*
 द्रव्यैः—*things,*
 त्रिभिः—*having the three*
 गुणमयैः—*gunas;*
 न अभिजानाति—*and does not realise*
 मां—*Me*
 परं—*as superior*
 एभ्यः—*to them*
 अमर्यं—*and indestructible.*

Thus the whole world, consisting of chetanas and achetanas, belongs to Me, evolves from Me and is finally dissolved or absorbed in Me. All of them form My body. I am therefore the cause of all things.

I am superior to all these things, having the three gunas-sattva, rajas and tamas. I am the highest and I am unchangeable i.e. I am not subject to any changes. I have the same, beautiful, divine form and countless auspicious qualities.

But this world consisting of devas, animals, men and achetanas, is deluded by things made of the three gunas, sattva, rajas and tamas. Such things are inferior, perishable and are in the form of bodies, indriyas and pleasure objects, in accordance with past karmas.

So, attracted and deluded by these perishable things, the world does not know that I am the supreme, unchangeable, and above them.

All other things, other than Myself, are subject to misery, grief and destruction; and are inferior. Since every thing evolves from Me and I am the source (of everything), I am like the father of all and I am therefore interested in the welfare of all beings.

I am the Lord of all things and beings. They all belong to Me and are thus My property. I am therefore interested in gaining back My property.

I am omniscient and omnipotent. I do not require the assistance of any one or any thing, to achieve what I desire, or to avoid what I do not desire. There is nothing to be achieved by Me. (13)

देवी ह्येषा गुणमयी मम माया दुरत्यया ।

मासेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ १४ ॥

एषा हि—Indeed this

देवी—divine

माया—maya (prakriti)

मम—of Mine,

गुणमयी—having the three gunas,

दुरत्यया—is difficult to cross.

ये—Those who

प्रपद्यन्ते—take refuge

मां एव—in Me only;

ते—they

तरन्ति—cross

एतां—this

मायां—maya (prakriti).

Arjuna, you may ask : why do all the souls (people) consider the worldly sense-objects as enjoyable and run after them; when these pleasure-objects are actually inferior and perishable ? When you exist, in all your glory; why are people not worshipping you ? The answer is this :

This maya of Mine, which is prakriti (or matter), is made up of the three gunas—sattva, rajas and tamas. This prakriti is under My control, and My sport is creation, sustenance and destruction of this world.

So, it is difficult to get over this prakriti or maya of Mine, by people, by their efforts alone.

But those who surrender to Me completely are able to cross over this maya or prakriti. Because I have the highest mercy, and I am the refuge of all beings, whatever may be their particular qualities.

Here, 'maya' means prakriti or matter; and does not mean illusion. (14)

न मां बुद्धितिनो मूढाः प्रपद्यन्ते नराधमाः ।

माययापहतज्ञाना आसुरं भावमाधिताः ॥ १५ ॥

मूढाः—Fools,

नराधमाः—the worst of men,

ज्ञानाः—those whose knowledge

अपहत—has been destroyed

मायया—by maya,

आधिताः—those who have attained

भावं— the nature
 आसुरं—of asuras;
 दुष्कृतिनः—(they) are all evil-doers
 न प्रपद्यन्ते—and do not take refuge
 मां—in Me.

People who have committed sins, do not take refuge in Me. They are of four types.

- 1) The first type consists of fools; who wrongly think that (i) they are their own masters, (ii) the pleasure—objects are for their enjoyment only; and (iii) such pleasure objects are their property. They do not understand that their souls are dependent on the Lord.
- 2) The second type are those, who generally know about My greatness. But, still they do not worship Me. They do not approach Me, thinking that I am inaccessible for them.
- 3) The third type are those who are aware of Me, My glory and My greatness, but still are led astray i.e. misguided, by false reasoning and arguments of others. Thus, they do not take refuge in Me.
- 4) The fourth type are those who are subject to vicious and demoniacal nature. They know fully about Myself and My glory. But the more they know about Me, the more they develop hatred towards Me.

These are the four types of evil-doers, who do not seek refuge in Me. Of these four types, each type is worse than the previous one. The last type, i.e. the fourth type of persons are the worst of men. (15)

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।

आर्तो जिज्ञासुर्यार्थो ज्ञानी च भरतर्षभ ॥ १६ ॥

अर्जुन—Arjuna,

चतुर्विधाः—four types

जनाः—of men,

सुकृतिनः—of good deeds,

भजन्ते—worship

मां—Me.

भरतर्षभ—Arjuna (the great among the Bharata clan),

आर्तः—(They are:) the man in distress,

जिज्ञासुः—one who seeks knowledge,

यर्थार्थी—one who desires wealth,

ज्ञानी च—and also the wise man.

People who have done good karma, i.e. meritorious deeds, take refuge in Me and worship Me alone. They too are of four kinds. Here, each type is better than the previous one; because of the greatness of their good deeds and the differences in their knowledge.

- 1) The first type are those who are overcome by sorrow, owing to loss of wealth; which they had earlier. They want to regain the lost wealth.

- 2) The second type are those who want to acquire new wealth, which they did not have earlier.
- 3) The third type are those who want to realise the real, pure nature of their soul or jivatma. This state is called kaivalya.
- 4) The fourth type are those wise men who know Me and My greatness; and desire to attain Me only, as the highest object of attainment. (16)

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।

प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ १७ ॥

तेषां—Of those,
 ज्ञानी—the wise man
 नित्ययुक्तः—is always attached to Me,
 एक—single-minded
 भक्तिः—in devotion
 विशिष्यते—and is the best.
 अहं—I
 अत्यर्थं—am exceedingly
 प्रियः हि—dear
 ज्ञानिनः—to that wise man.
 सः च—He also
 प्रियः—is dear
 मम—to Me.

Among these four types, the wise man, the fourth type, is the best, because he is always attached

to Me and is single-minded in his devotion to Me. The wise man meditates on Me, while in this world; and then attains Me. So, his connection with Me is eternal. But, the other three types of persons meditate on Me, only till the attainment of their desires.

Similarly the wise man is devoted only to Me. But the other three types of persons are devoted to the objects of their desire. They are devoted to Me, only as the means (upaya) of attainment of their desires.

So, the meditation and devotion to Me of the other three types of persons, are only till attainment of their desires; whereas the wise man is ever devoted to Me. So, he is the best.

I am extremely dear to such a man. Even I, who am omniscient and omnipotent, cannot express how much I am dear to such a wise man. In the same way, he is also extremely dear to Me. (17)

उद्धाराः सर्वे एवेते ज्ञानी एवामैव मे मतम् ।

आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ १८

सर्व—All

एते एव—these people

उद्धाराः—are noble;

मतं—but it is considered

मे—by Me

ज्ञानी तु—that the wise man

आत्मा एव—is indeed My soul.

सः हि—He alone
 युक्तात्मा—has a dedicated mind
 आस्थितः—and is devoted
 मां एव—to Me only,
 अनुत्तमां—as the highest
 गतिं—goal.

All these four types of people are indeed noble, since they worship Me alone. By praying to Me for the fulfilment of their desires, they make Me give them what they want. But, the wise man of the fourth type is really My own soul. In other words, I regard Myself as depending upon him, for My support and sustenance. Why?

Such a wise man knows that I am the highest goal. He finds it impossible to support himself without Me. Therefore, it is not possible for Me also to maintain Myself without him. Thus he is indeed Myself, i.e., My soul. (18)

बहूनां जन्मनामस्ते ज्ञानवान्मां प्रपद्यते ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ १९ ॥

अन्ते—At the end of
 बहूनां—many
 जन्मनां—births,
 ज्ञानवान्—the wise man
 प्रपद्यते—takes refuge
 मां—in Me,
 इति—(realising) that
 वासुदेवः—Vasudeva

सद्यः—*is all.*

सः—*Such a*

महात्मा—*great man*

सुदुर्लभः—*is very difficult to get.*

After so many auspicious births, one gets the knowledge as follows: "I am absolutely dependent on Vasudeva. My soul, essential nature and all activities are under His control. He is the Supreme Person, by reason of His countless auspicious qualities."

After knowing thus, the wise man takes refuge in Me. He meditates on Me, understanding that I, Vasudeva, am his highest goal; I am also the means for its attainment; (I am the upaya and upcya); I am everything to him. It is very difficult to find such a great man, in this world. (19)

कामैस्तेस्तेर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।

तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ २० ॥

नियताः—*Bound*

स्वया—*by their*

प्रकृत्या—*nature,*

ज्ञानाः—*with their knowledge*

हृत—*led away*

तेः तेः कामैः—*by various desires.*

प्रपद्यन्ते—*(they) worship*

अन्य—*other*

देवताः—*devas,*

आरुणाय—observing

तं तं नियमं—various restrictions.

All worldly men are bound by desires for the various pleasure-objects, which have the three gunas (sattva, rajas, tamas). Such desires arise due to past karma. Their knowledge about Me and My greatness is removed (obstructed) by their desires for various objects, in accordance with their past karma.

For attaining these various desires they worship other devas, such as Indra. They practise several religious rites, which are specially required to please these devas. (20)

यो यो यां यां तनुं भक्तः अह्याचितुमिच्छति ।

तस्य तस्याचला अदा तामेव विदधाम्यहम् ॥ २१ ॥

यः यः—Whichever

भक्तः—devotee

इच्छति—desires

अर्चितुं—to worship

अह्या—with faith,

यां यां—whatever

तनुं—body (manifestation of Mine);

अहं—I

विदधामि—make

तां एव—that very

अदा—faith

तस्य तस्य—in him

अचला—unshakable.

All the other devas are only My body and I am their inner soul. Even without knowing this truth, if any devotee desires to worship with faith and devotion, any deva; then I consider that faith as relating to My body only (in the form of that deva). So, I see that he develops full and unshakable faith in worshipping that deva. (21)

स तथा श्रद्धया युक्तस्तस्याराधनमोहते ।

लभते च ततः कामान्मयैव विहितान्हि तान् ॥ २२ ॥

युक्तः—United

तथा—with that

श्रद्धया—faith,

सः—he

मोहते—desires

आराधनं—to worship

तस्य—that (manifestation of Mine).

ततः—Therefore

लभते—(he) gets

तान्—those

कामान्—desires,

विहितान्—given

मया एव हि—by Me only.

With such a firm faith, he worships that deva. Because of that worship of Indra and other devas, who form My body, he gets the objects which he desires, from Me only.

Even though the devotee does not know that devas like Indra, whom he is worshipping, form My

body; and that worshipping them is in reality worshipping Me; still I consider this worship as My worship. Therefore, I only give the desired fruits to the devotee (and not the devas). (22)

अन्तवत् फलं तेषां तद्भवत्यल्पमेधसाम् ।

देवान्देवयजो यान्ति भद्रमक्ता यान्ति मामपि ॥ २३ ॥

तेषां—To those

अल्पमेधसां—with poor knowledge,

फलं—the fruit

तत्—of that (worship)

भवति—becomes

अन्तवत् तु—finite only, having an end.

देवयजः—Those who worship the devas

यान्ति—reach

देवान्—those devas.

भद्रमक्ताः—My devotees

यान्ति—reach

मम अपि—Me only.

In the case of people with weak intelligence, who worship only Indra and other devas, the fruit that they get is only mean and temporary. Why?

The worshippers of the devas go to the devas. Those devas themselves are not permanent. They also have a specific life-time, although the same is longer than the life time of human beings. Therefore, those devotees, who attain the devas and enjoy fruits with them, also go down with the devas, at the end of their life-time.

But My devotees know that the works they perform, are in the nature of My worship. They give up attachment to finite results i.e. objects of desire. They wish only to please Me. Then they attain Me and do not return to this samsara, of births and deaths. (23)

अव्यक्तं व्यक्तमापन्नं मन्यन्ते मामबुद्धयः ।

परं भावमजानन्तो ममाख्यमनुत्तमम् ॥ २४ ॥

अबुद्धयः—Ignorant people,

अजानन्तः—not knowing

मम—My

परं—supreme

भावं—nature

अख्यं—which is indestructible

अनुत्तमं—and the highest;

मन्यन्ते—think

मां—of Me

अव्यक्तं—as some insignificant being

आपन्नं—now having attained

व्यक्ति—a human body.

Ignorant people do not know the following truth : I am only worshipped by performance of all the rites and rituals. I am the supreme Lord of all. I am imperishable and the highest. My essential nature and attributes are not capable of defining, by speech or mind. I have taken avatara as the son of Vasudeva, without giving up My divine character. I have taken this birth, out of My own free will, because of

i) the highest mercy and affection to those who worship me; and

ii) to enable all people to take refuge in Me.

Without knowing this truth, such ignorant people think that I was also earlier some useless being; and I have now got this birth as a prince, as the son of Vasudeva, due to previous punya. Hence, such people do not know My greatness. They do not perform works, as a form of My worship. They do not take refuge in Me and worship Me. (24)

महं प्रकाशः सर्वस्य योगमायासमावृतः ।

मूढोऽयं न अभिजानाति लोको मामजमव्ययम् ॥ २५ ॥

समावृतः—Covered by

योगमाया—prakriti,

महं—I

न प्रकाशः—am not recognised

सर्वस्य—by all.

अयं—This

मूढः—foolish

लोको—world

न अभिजानाति—does not know

मो—Me,

अजं—as unborn

अव्ययं—and indestructible.

I take up a human form during My avatara, out of My own free will and kindness; so that people may take refuge in Me. But, the foolish people

get deluded and deceived by My outer form. They think that I am also just like anyone of them; because, when I take avatara as a human being, I have body, speech and other activities, just like other human beings.

Hence, such people do not know that I am the Supreme Person. They do not understand that My deeds are much greater than that of Vayu and Indra; My shining form is greater than that of the sun and fire.

They do not realise that I am not born, i.e. I have no births, as a result of past karmas. They do not realise that I am imperishable, i.e. I have no destruction. I am the cause of the entire universe; I am the Lord of all; and I have assumed a human form, so that people can take refuge in Me. (25)

वेदाहं समतीतानि वर्तमानानि चार्जुन ।

भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ २६ ॥

अर्जुन—Arjuna,

महं—I

वेद—know

भूतानि—all beings,

समतीतानि—in the past,

वर्तमानानि च—in the present

भविष्याणि च—and in the future also;

न कश्चन तु—but no one

वेद—knows

मां—Me.

I know all beings - those that have passed away (died); those that are now in existence; and those that will come into existence i.e., be born in future.

But, none of them understands Me properly as the Lord, having taken avatara as Krishna, so as to be the object of refuge to all. Therefore, none worships Me. It is therefore very difficult to find the wise man, who really knows Me. (26)

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।

सर्वभूतानि संमोहं सर्गे यान्ति परंतप ॥ २७ ॥

भारत—Arjuna (of the Bharata clan),

परंतप—destroyer of enemies,

मोहेन—by the delusion

द्वन्द्व—of pairs (of opposites),

समुत्थेन—arising from

इच्छा—desire

द्वेष—and hatred,

सर्व—all

भूतानि—beings

यान्ति—get

संमोहं—delusion,

सर्गे—even at birth.

Arjuna, even at the time of birth, all beings get into delusion. They are deluded by heat and cold, pleasure and pain and such things, caused by desire and hatred.

They wrongly think that these perishable pleasure-objects in the world, as enjoyable; whereas they are really not enjoyable. These feelings are developed even at birth, because of the subtle impressions (vasana) (and desire, hatred etc.) coming from their previous births.

They do not feel happiness in worshipping Me; and do not feel sorrow in moving away from Me. The wise man is exactly opposite. He feels happiness with Me; and sorrow, away from Me. Very few people are born with such a nature. (27)

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।

ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ २८ ॥

येषां तु—But those

जनानां—people

पुण्यकर्मणां—of good deeds,

पापं—(whose) sin

अन्तगतं—has come to an end :

ते—they,

निर्मुक्ताः—freed from

मोह—delusion

द्वन्द्व—of pairs (of opposites),

भजन्ते—worship

मां—Me,

दृढव्रताः—with firm faith.

But, in the case of some persons, their sin, which forms the cause of desire and hatred towards heat and cold, pleasure and pain and so on; which

hinders devotion to Me; and which has continued from beginningless time; (that sin) is reduced through accumulation of punya in a number of births.

So, they take refuge in Me, being free from delusion regarding the pairs of opposites like pleasure and pain. They worship Me alone with extreme devotion, for achieving the desired fruits viz., (i) enjoyment of highest pleasures or (ii) vision of the soul (Kaivalya) or (iii) attaining Me. (28)

जरामरणमोक्षाय मामाधित्यं यतन्ति ये ।

ते ब्रह्म तद्विदुः कुत्स्नमध्यात्मं कर्म चाखिलम् ॥ २९ ॥

ये—Those who,
आधित्य—resorting to
मां—Me,
यतन्ति—strive
मोक्षाय—for release from
जरा—old age and
मरण—death :
ते—they
विदुः—know
तत् ब्रह्म—that brahman
कुत्स्नं—and all
अध्यात्मं—about adhyatma
अखिलं—and also fully
कर्म च—about the karma.

People who meditate upon Me and want liberation from old age and death (i.e. for the vision of the ...

pure soul, as separated from prakriti-called as kaivalya) should know three things—i) brahman ii) adhyatma iii) karma. (These three things are explained in detail later—in chapter 8, sloka 8.) (29)

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।

प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ ३० ॥

ये—Those who

विदुः—know

मां—Me

साधिभूत—along with adhibhuta,

अधिदैवं—adhidaiava

साधियज्ञं—and adhiyajna :

ते—they

विदुः—know

मां—Me,

प्रयाणकाले अपि च—even at the time of death,

चेतसः—having their mind

युक्तः—fixed (in Me).

The four types of good people referred to earlier, in sloka 16, can be classified into three groups.

- 1) People who desire wealth (either the wealth lost earlier or new wealth)—i.e. the first and second type of people.
- 2) People who desire to have vision of their soul-kaivalya—i.e. the third type.

3) People who desire to attain the Lord only—
the fourth type of people.

People who want aiswarya (wealth), should know adhibhuta and adhidaiva. All the three groups of people mentioned above should know adhiyajna and also remember Me, the Lord, at the time of death.

(These things are explained in detail, in the next chapter - chapter 8, sloka 4. Remembering at the time of death is discussed in Chapter 8, slokas 5, 6).

In the case of all the three groups of people (mentioned above), they all have to do nitya and naimittika karmas and pancha maha yajna. (30)

इति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे विज्ञानयोगो नाम चत्तमोऽध्यायः ॥ ७ ॥



अष्टमोऽध्यायः

Chapter VIII

Akshara Para Brahma yoga

अर्जुन उवाच—

किं त्वब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।
अधिभूतं च किं प्रोक्तमधिदेवं किमुच्यते ॥ १ ॥

अर्जुनः उवाच—Arjuna said :

पुरुषोत्तम—Krishna (the best among men),

किं—What is

तत्—that

ब्रह्म—brahman ?

किं—what is

अध्यात्मं—adhyatma ?

किं—what is

कर्म—karma ?

किं—what

प्रोक्तं—is said

अधिभूतं च—as adhibhuta ?

किं—what

उच्यते—is called

अधिदेवं—adhidaiva ?

Arjuna : Krishna, please explain what is meant by brahman, adhyatma, karma, adhibhuta, and adhidaiva. (These have been referred to in the previous Chapter, slokas 29 and 30). (1)

अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन ।

प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥ २ ॥

मधुसूदन—Krishna (the slayer of Madhu),

अत्र—here

अस्मिन्—in this

देहे—body,

कः—who

अधियज्ञः—is adhiyajna ?

कथं—How ?

कथं—How

ज्ञेयः असि—are You known

नियत—by those who have controlled

आत्मभिः—their minds,

प्रयाणकाले—at the time of journey (death) ?

Who is called adhiyajna ? (referred to in previous chapter, sloka 30). Why is he called so ? At the time of death, how are You to be known by the three groups of people, who are all self-controlled ? i.e. seekers of (i) wealth, (ii) kaivalya, (iii) parabrahman. (2)

श्रीभगवानुवाच—

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।

मूलभाषोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ३ ॥

श्रीभगवान् उवाच—Krishna said :

ब्रह्म—The brahman

परमं—is the supreme

अक्षरं—**and indestructible (jivatma).**

स्वभावः—**One's own nature**

उच्यते—**is said as**

अध्यात्मं—**adhyatma.**

विसर्गः—**The discharge (of creative fluid)**

उद्भवकरः—**which causes the birth**

सर्वभाव—**of all beings**

संज्ञितः—**is known**

कर्म—**as karma.**

Krishna : Brahman is the soul or jivatma, in its state of purity, free from prakriti. Because the jivatma is eternal and indestructible (i.e. cannot be destroyed), it is called as brahman, as a matter of courtesy. The real Brahman is Myself, the supreme Lord.

One's own nature, dwelling with the soul, i.e., attached to the soul, is called adhyatma.

The five elements or pancha bhutas i.e. ether (akasa), air, fire, water and earth, in their subtle nature are called subtle elements. These five subtle elements always remain with the soul or jivatma, even after death, when he goes to svarga and so on. These subtle elements leave the jivatma, only when he attains moksha. Till then, they remain with him throughout. (For details, the reader may refer to the Author's book: A Dialogue on Hinduism, Chapter 10).

So, this adhyatma consists of the subtle elements and subtle impressions (vasana), which are carried

from the previous births. These remain attached to the soul.

A person, who seeks kaivalya, i.e. vision of his pure soul, should know both this brahman (jivatma) and the adhyatma. This brahman is to be attained; and the adhyatma has to be given up.

The discharge of the creative fluid by man or other male beings, from the male organ, into the body of female beings (by which the human beings and others are born), is called karma. So, this karma and connected objects and actions should be regarded by the seeker of kaivalya as hate-worthy, mean and should be avoided. (3)

अधिभूतं क्षरो मावः पुरुषश्चाधिदैवतम् ।

अधियज्ञोऽहमेवान्न देहे देहभृतां वर ॥ ४ ॥

देहभृतां वर—Arjuna (the best among beings),

क्षरः—the perishable

मावः—things

अधिभूतं—are called adhibhuta;

पुरुषः च—and the individual soul

अधिदैवतं—is adhidaivata;

अहं एव—I Myself

अधियज्ञः—am the adhiyajna

मय—in this

देहे—body (of Indra and others).

The gross elements are five in number (pancha bhutas) They are ether (akasa), air, light (fire), water and earth. They have the subtle elements

(tan-matras), viz., sound, touch, sight, taste and smell, attached to them.

So, adhibhuta means the pancha bhutas as above, along with the subtle elements attached to them. These are all changeable, perishable. So, persons who seek wealth (aiswarya) should understand the above and attain them; which will give them superior (but temporary) pleasure.

The meaning is that all pleasure objects, of inferior or superior type, are all combinations of the above pancha bhutas. Since the seeker after wealth, wants to enjoy these pleasures; he must understand what is meant by adhibhuta and meditate upon them.

The purusha is the individual soul or jivatma. He is called adhidaivata. Why? The jivatma becomes superior to all the devas like Indra and Prajapati. He is the enjoyer of sound, etc., which are superior to the enjoyments of Indra, Prajapati and others. How? The jivatma gets such superior pleasures, even more than Indra and others; by worshipping Me, the Supreme Lord. So, the seeker after wealth and prosperity (aiswarya) should understand and meditate on adhidaivata.

Adhiyajna means one, who is the object of worship, through yajnas. So, I, the Lord, am known by the word "adhiyajna". Indra and other devas constitute My body and I am their inner soul. So, I am the person, who is actually worshipped by yajnas.

So, adhiyajna is to be meditated upon, as above, by seekers of i) wealth ii) kaivalya and

(li) the Supreme Lord. They should so meditate, while performing nitya and naimittika karmas like pancha maha yajna.

Summing up,

- 1) the seeker of aiswarya should know adhi-bhuta, adhidaivata and adhiyajna;
- 2) the seeker of kaivalya should know brahman, adhyatma, karma and adhiyajna;
- 3) the seeker of the Lord (moksha) should know adhiyajna. (4)

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेबरम् ।

यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ ५ ॥

यः—He who

प्रयाति—departs,

मुक्त्वा—giving up

कलेबरम्—the body

स्मरन्—and thinking

मां एव—of Me only

अन्तकाले च—even at the time of death :

सः—he

याति—attains

मद्भावं—My state.

न अस्ति—There is no

संशयः—doubt

अत्र—in this.

A person who, at the time of death, thinks of Me alone and gives up the body and departs from this world; he attains My state, i.e. My nature. The meaning is : in whatever manner he meditates on Me, at the time of death, he becomes of a similar form. There is no doubt about this.

Remembering the Lord at the time of death is common to all the three groups of people, viz., seekers of (i) aiswarya (wealth), (ii) kaivalya and (iii) Brahman.

For example, the sage Bharata became so much attached to a deer ; that he died, thinking of the deer only. In his next birth, he was born a deer. (5)

यं यं वापि स्मरन्नाद्यं त्यजत्यन्ते कलेवरम् ।

तं तमेवेति कीन्तेय सदा तद्भावमावितः ॥ ६ ॥

कीन्तेय—Arjuna (son of Kunti).

स्मरन्—remembering

यं यं वा अपि—whichever

भावम्—nature,

अन्ते—at the time of death,

त्यजति—(one) gives up

कलेवरम्—the body;

एति—(one) attains

तं तं एव—that same nature,

सदा—always

मावितः—having remembered

तद्भावम्—that nature.

At the time of death, whatever attributes or nature a person remembers, he attains the same attributes or nature, after death. The memory at the time of death, will arise only about a subject, which he was previously thinking upon; whether good or bad. (6)

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।

मम्यपित्तमनोबुद्धिर्ममैवेष्ट्यस्यसंशयः ॥ ७ ॥

तस्मात्—Therefore

सर्वेषु—at all

कालेषु—times,

अनुस्मर—think about

मं—Me only;

युध्य च—and fight,

मनः—with your mind

बुद्धिः—and intellect

मर्पित—dedicated

मयि—to Me

एष्यसि—You will attain

मं एव—Me only.

असंशयः—There is no doubt.

Whatever subject or matter a person keeps thinking upon during his life-time, that only comes as his memory at the time of death. Therefore at all times, keep remembering about Me only, continuously.

So, perform war and other duties, according to your caste and asrama. Do your duties, as a form

of worshipping Me, and for the pleasure of Myself, the Lord. You will thus be remembering about Me, all the time.

Thus, do your duties - nitya and naimittika karmas - as laid down in the sastras. Dedicate your mind and buddhi (intellect) to Me. By remembering always about Me, you will remember Me at the time of death also. Then you will attain Me, with the attributes, as desired by you. There is no doubt about this. (7)

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।

परमं पुरुषं दिव्यं याति पार्श्वानुचिन्तयन् ॥ ८ ॥

पार्श्व—Arjuna (son of Pritha),

चेतसा—with the mind

युक्तेन—engaged in

अभ्यास—practice

योग—and yoga,

न अन्यगामिना—without going anywhere else;

अनुचिन्तयन्—and thinking

परमं—of the supreme,

दिव्यं—divine

पुरुषं—Person,

याति—one attains (Me).

Arjuna, I will first speak about the manner of meditation of those people, who seek wealth and prosperity (aiswarya). Such people should practise repeated thinking of Me, the object of worship at

all times; without hindrance to the performance of nitya and naimittika karmas. This is called abhyasa.

They should meditate on Me, daily during specified periods, in the manner described in next sloka. This is called yoga. With the repeated abhyasa (stated in the previous para) and yoga, (to be described in the next sloka), their mind will not move towards anything else.

Thus, with concentrated mind, they will be thinking of Me, the Supreme person, at the time of death also. They will then attain Me i.e. attain the highest pleasures, enjoyments and prosperity, even like Myself. (8)

कवि पुराणमनुशासितार-

मणोरणीयांसमनुस्मरेद्यः ।

सर्वस्य घातारमचिन्त्यरूप-

माविश्यवर्णं तमसः परस्तात् ॥ ९ ॥

यः—He, who

अनुस्मरेत्—meditates

कवि—on the all-knowing,

पुराण—ancient

अनुशासितारं—ruler;

अणीयांसं—(who is) more subtle than

अणोः—the atom (jivatma);

घातारं—(who is) the creator

सर्वस्य—of all;

रूपं—whose nature is

अचिन्त्यं—inconceivable;
 आदित्यवर्णं—who has the brightness of the Sun;
 परस्तात्—and who is beyond
 तमसः—the tamas;

प्रयाणकाले मनसाचलेन

भक्त्या युक्तो योगबलेन चैव ।

ध्रुवोर्मध्ये प्राणमावेश्य सम्यक्

स तं परं पुरुषमुपैति दिव्यम् ॥ १० ॥

प्रयाणकाले—(he who thus meditates) at the
 time of death,

युक्तः—having

भक्त्या—devotion

बलेन—and the strength

योग एव च—of yoga also;

अचलेन—with a firm

मनसा—mind;

आवेश्य—and keeping

सम्यक्—well

प्राणं—the prana

मध्ये—between

ध्रुवोः—the eyebrows :

सः—he

उपैति—attains

तं—that

दिव्यं—divine

परं—supreme

पुरुषं—person.

A person who meditates on the Supreme Brahman, always and also at the time of his death, as: the Omniscient (all-knowing); the Person without beginning; the Ruler who governs all the worlds; One who is more subtle than the atomic jivatma; the Creator of all; One, who cannot even be comprehended, i.e., understood; One who has the brightness of the sun; One whose form is supernatural and divine;

such a person who meditates as above, at the time of death; with devotion, strength derived by practising yoga, and unwavering mind; fixing the prana between the eye-brows and thinking of the Lord there; becomes equal to the Supreme Lord in power, prosperity and enjoyment. (9-10)

यवक्षरं देवविदो वदन्ति

विदन्ति यद्यतयो बीतरागाः ।

यद्विच्छन्तो ब्रह्मकर्म चरन्ति

तत्ते पदं संग्रहेण प्रवक्ष्ये ॥ ११ ॥

प्रवक्ष्ये—I will tell

ते—you

संग्रहेण—briefly

तत्—that

पदं—goal,

यत्—which

देवविदः—the knowers of Vedas

वदन्ति—call

यवक्षरं—as indestructible;

यत्—**which**
 यतः—**the ascetics,**
 वीतरागाः—**free from desire,**
 विशन्ति—**enter;**
 इच्छन्तः—**and desiring**
 यत्—**which,**
 चरन्ति—**they practise**
 ब्रह्मचर्य—**brahmacharya.**

I will next mention the manner of meditation of people, who seek after kaivalya, i. e. the final state of realisation of the jivatma.

People who have understood the Vedas call this object to be meditated upon (i.e. Myself the Supreme Brahman) as Indestructible (that cannot be destroyed); neither gross nor subtle and so on.

Sages who have completely got rid of passion and desire for anything, attain that object (Brahman). Eager to attain the same, persons practise brahmacharya (celibacy), yajnas etc.

I will briefly tell you the way in which My nature, which is indestructible (as mentioned above), is to be meditated upon, to attain kaivalya i.e. realise jivatma, which is indestructible. (11)

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।

मूढोर्षाद्यात्मनः प्राणमास्थितो योगधारणाम् ॥१२॥

संयम्य—**Controlling**

सर्वं—**all**

इंद्रियाणि—indriyas;
 निरुध्य—holding
 मनः—the mind
 हृदि—(in Me who am) in the heart;
 आधाय—keeping
 आत्मनः—his
 प्राणं—prana
 मूर्ध्नि—in the head;
 आस्थितः—engaged
 योगधारणं—in yogic concentration;

Restraining all the senses like the ear, eye and so on from their activities ; fixing the mind on Me, who am indestructible and seated in the lotus of the heart ; fixing the prana in the head ; remaining fixed on Me alone by yoga ; (12)

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।

यः प्रयाति त्यजन्देहं स याति परमां यतिम् ॥ १३ ॥

व्याहरन्—uttering
 इति—as
 ओं—'Om',
 एकाक्षरं—the single syllable,
 ब्रह्म—denoting Brahman;
 अनुस्मरन्—and remembering
 मां—Me;
 यः—he, who
 प्रयाति—departs,
 त्यजन्—giving up

देहं—the body :

सः—he

वाति—attains

परमां—the supreme

वाति—goal.

Uttering "Om", which denotes Me; remembering Me continuously; whoever gives up the body and departs from life; he attains the soul or jivatma, in its purity, which is of similar form to Myself and from which there is no return. (13)

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।

तस्याहं सुलभः पार्थ निश्चययुक्तस्य योगिनः ॥ १४ ॥

पार्थ—Arjuna (son of Pritha),

अहं—I

सुलभः—am easily attainable

तस्य—by that

योगिनः—yogi,

यः—who

स्मरति—remembers

मां—Me,

नित्यशः—continuously

सततं—always,

चेताः—with his mind

अनन्य—not in anything else;

निश्चययुक्तस्य—and who desires eternal

union with Me.

I have thus spoken of the method of meditation on Me, the Lord, by i) seekers of wealth and prosperity (aiswarya) and (ii) seekers of kaivalya (vision of the soul). I will now speak of the method of meditation by a wise man, who only wants Me.

I am very easy to attain, by a person who desires eternal union with Me; who remembers Me continuously, at all times, having nothing else in mind; who, on account of My being exceedingly dear to him, is unable to sustain himself without remembering Me.

I alone am the object of attainment to such a wise person (and not aiswarya or kaivalya). I am very easily attained by him.

I am unable to put up with his separation from Me. I Myself give him the necessary progress in his worship, which is required for attaining Me. I destroy all obstacles standing in the way of such a progress. (14)

सामुपेत्य पुनर्जन्म दुःखालयमसाश्वतम् ।

नाप्नुयन्ति महात्मानः संसिद्धिं परमां गताः ॥ १५ ॥

उपेत्य—Attaining

मां—Me,

महात्मानः—great people

न नाप्नुयन्ति—do not get

पुनर्जन्म—rebirth,

आलयं—which is the abode

दुःख—of misery

अशाश्वतं—and is not eternal.

गताः—(They) have got

परमां—supreme

संसिद्धिं—success.

Having come to Me, such great people do not get again into further births (and deaths) in the world. Such births lead to misery and suffering.

They possess true knowledge of My real nature. They are unable to sustain themselves without Me. They have their minds deeply attached to Me; since I am exceedingly dear to them.

Such noble people depend completely on Me; worship Me, with their minds deeply attached to Me; and attain Me, as the highest object of attainment. (15)

आब्रह्ममुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।

मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ १६ ॥

अर्जुन—Arjuna,

लोकाः—all the worlds,

आब्रह्ममुवनान्—starting from the world of Brahma,

पुनः आवर्तिनः—have return (are subject to rebirth).

कौन्तेय—Arjuna (son of Kunti),

उपेत्य तु—but attaining

मां—Me,

पुनर्जन्म—rebirth

न विद्यते—is not known.

Arjuna, you may ask; why is there re-birth for those who have attained aiswarya; and not for those, who have attained Me, the Lord.

All the worlds, commencing from the world of Brahma, which are actually the places for enjoyment and prosperity, (aiswarya ; are subject to destruction. So, those who have attained wealth and enjoyment are also subject to destruction, i.e., liable to be born again; since the places, which are attained by them are themselves destroyed.

But, for those who have attained Me, there is no rebirth. Because I am omniscient (all-knowing); I will the truth; I am compassionate to the highest degree; and I am always of the same form; there is no possibility of destruction of such people, who have attained Me. (16)

सहस्रयुगपर्यन्तमहर्षद्वंद्वेष्टो विदुः ।

रात्रिं पुनसहस्रान्तेति तेऽहोरात्रविदो जनाः ॥ १७ ॥

ते—Those

जनाः—people,

विदः—the knowers

अहोरात्र—of day and night,

विदुः—understand

एत—that

अहः—the day

ब्रह्मणः—of Brahma

पर्यन्तं—is up to the end of

सहस्र—thousand

युग—yugas;
 रात्रि—the night (also)
 अन्तां—being up to the end of
 सहस्र—thousand
 युग—yugas.

Those who know about the scheme of day and night, as ordained by Me, understand that the day of Brahma is a period of thousand chatur yugas (period of 1000 four yugas) and his night also is a period of thousand chatur yugas (1000 four-yugas). (17)

अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहुरागमे ।

रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ १८ ॥

आगमे—At the beginning of
 अहः—the day,
 सर्वाः—all
 व्यक्तयः—things
 प्रभवन्ति—arise
 अव्यक्तात्—from the unmanifest;
 आगमे—and at the beginning of
 रात्रि—the night,
 प्रलीयन्ते—(all) are absorbed
 तत्र एव—there itself,
 संज्ञके—which is known as
 अव्यक्त—unmanifest.

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।

रात्र्यागमेऽवशः पार्यं प्रभवत्यहुरागमे ॥ १९ ॥

पापे—Arjuna (son of Pritha).

सः एव अयं—the same

ग्रामः—collection of

भूत—beings

पूत्वा पूत्वा—having been born again and again,

प्रलीयते—is absorbed

अवशः—automatically,

आगमे—at the coming of

रात्रि—the night.

आगमे—At the coming of

अहः—the day,

प्रभवति—(it) arises (again).

At the commencement of the day of Brahma, all things within the three worlds of Bhuloka, Bhuvarloka and Suvarloka, come out from the body of Brahma; in the form of bodies, senses, pleasure objects, places of enjoyment and so on.

When the night sets in for Brahma, all these things are absorbed back into the body of Brahma. This is called naimittika pralaya.

Thus, the beings in these three worlds are born again and again at the beginning of the day of Brahma. They are dissolved in Brahma, with the coming of the night of Brahma. They again arise at the beginning of next day of Brahma.

Similarly, at the end of 100 such years of Brahma's life, which is the life-time of Brahma; all the fourteen worlds, including the world of Brahma

and Brahma himself are all absorbed in Me. This is called Prakrita pralaya or maha pralaya.

So, everything else, other than Me, is born from Me and absorbed into Me, in this type of pralaya, called prakrita pralaya. So, they are all not permanent and are subject to destruction, at the time of pralaya. Thus, those who have attained wealth and enjoyments (aiswarya) will be born again, leading to samsara. But, for those who have attained Me, there is no return to samsara. (18-19)

परस्तस्मात् साव्यक्तोऽव्यक्तोऽव्यक्तात्सनातनः ।

यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ २० ॥

अन्यः—Another

अव्यक्तः—unmanifest,

सनातनः—ancient

सावः—being,)

परः—superior

तस्मात् तु—to this

अव्यक्तान्—unmanifest (achetana).

यः सः—is that (jivatma), which

न विनश्यति—does not perish,

नश्यत्सु—even with the destruction

सर्वेषु—of all

भूतेषु—bhutas.

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।

यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ २१ ॥

उक्तः—(That jivatma) is said

इति—as

अव्यक्तः—unmanifest

अक्षरः—and indestructible.

अहुः—People say

तं—that

परमं—as the supreme

गति—goal.

तत्—That

मम—is My

परमं—superior

घाम—dwelling place,

प्राप्य—reaching

ए—which.

न निवर्तन्ते—(jivatmas) do not return.

I will explain to you that there is no re-birth even for those, who have attained kaivalya.

The category of jivatma is different from matter or prakriti. The jivatma is superior to matter or prakriti. The jivatma is eternal and does not perish, like the bodies which it enters.

The jivatma is solely of the form of knowledge. It is difficult to comprehend this soul or jivatma. It is eternal. It is not created. It is not destroyed; even when all material beings, including the five elements (pancha bhutas) - ether, air, light (or fire), water and earth- are destroyed.

So, when the body is destroyed, the jivatma inside the body is not destroyed. When sesame is

thrown into the fire, the gingelly oil inside is also destroyed, along with sesame. But when the body gets burnt by fire (when alive) the jivatma inside is not destroyed.

The knowers of Veda speak of this jivatma as the supreme goal (only less than attaining the moksha i.e. the Lord). After attaining the experience of this soul i.e. kaivalya, there is no return to samsara i.e. no re-birth.

The liberated jivatma is the highest and most intelligent object of My control. 1) The non-intelligent prakriti is one object of My control. 2) The intelligent jivatma, in this world, mixed with prakriti (i.e. in the form of bodies, etc.) is the second object of My control. 3) But the soul, in its essential, pure nature, free from contact with prakriti i.e. the liberated soul which attains kaivalya or moksha; is the third and highest object of My control. The essential nature of this liberated soul is of the form of unbounded knowledge. (20-21)

पुरुषः स परः पार्थ सत्त्व्या लभ्यस्त्वन्यथा ।

यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ २२ ॥

पार्थ—Arjuna (son of Pritha),

सः—(but) that

परः—supreme

पुरुषः—person,

यस्य—in whom

भूतानि—all beings

अन्तः स्थानि—exist

येन—and by whom
 सर्वं—all
 इदं—this
 ततं—is pervaded,
 लभ्यः—is attainable
 अनन्य—by steadfast
 भक्त्या—devotion.

I will now teach you the object of attainment for the wise man. All things and beings exist in the Supreme person. All these things and beings are pervaded by Him only. He is to be attained by concentrated and loving devotion, i.e., bhakti only, with mind not wandering anywhere else. (22)

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।

प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥ २३ ॥

भरतर्षभ—Arjuna (the great of Bharata clan).
 वक्ष्यामि—(I) will tell
 तं—that
 कालं—path,
 प्रयाताः—going
 यत्र काले—by which (path)
 योगिनः—the yogis
 यान्ति—attain
 अनावृत्तिं तु—non - return,
 आवृत्तिं च एव—and also return.

Here the path is mentioned as काल, because the path is connected with the devas presiding over Time, like day, paksha, year etc. (See slokas 24, 25).

I will now tell you the route, by which, after death, yogis, (i) who attain kaivalya (realisation of their soul); and (ii) who attain moksha; reach the place, from where there is no return to this world. I will also tell you the other route, travelling by which, those who have done good deeds reach svarga but, from where they return to this world, after some time. (23)

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।

तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ २४ ॥

ज्योतिः—Light

अग्निः—in the form of fire,

अहः—day,

शुक्लः—sukla pakṣa;

षण्मासाः—and the six months

उत्तरायणं—of uttarayana;

प्रयाताः—going

तत्र—by that,

जनाः—people

विदः—who know

ब्रह्म—the Brahman.

गच्छन्ति—go to

ब्रह्म—Brahman.

Those who meditate (i) on the Lord alone; or (ii) on their soul, having the Lord as its inner soul; (ie). seeker of kaivalya); attain the desired goal, travelling by the path of light in the form of fire.

The path commences with light in the form of fire; and includes day, sukla pakṣa and uttarayana

(besides year, vayu, sun, moon, lightning, varuna, Indra and prajapati). The released souls are escorted by the presiding devas of day, sukla paksha etc, over their respective regions.

These people travelling by the path of light-archiradi marga-attain the Brahman, finally. (24)

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।

तत्र चान्द्रमसं ज्योतिष्यो गी प्राप्य निवर्तते ॥ २५ ॥

धूमः—Smoke,

रात्रिः—night

तथा—and also

कृष्णः—krishna paksha,

षण्मासाः—and the six months

दक्षिणायनं—of dakshinayana :

योगी—the yogi

तत्र—(going) by that (path),

प्राप्य—and reaching

ज्योतिः—the light

चान्द्रमसं—of the moon,

निवर्तते—returns.

A person, who has done good deeds, goes by the path of smoke, night, krishna paksha, dakshinayana, pitru loka and akasa. He attains the light of the moon i.e. reaches svarga, enjoys there and then returns. (25)

एतस्मिन् कृष्णे गतो ह्येते जगत्तः शश्वते मते ।

एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥ २६ ॥

एते हि—Indeed these
 गतो—two paths
 शुक्ल—of sukla paksha
 कृष्णे—and krishna paksha
 मते—are considered
 शाश्वते—as eternal
 जगतः—for the world;
 एकया—by one (path)
 याति—(one) attains
 अनावृत्ति—non-return;
 अन्यया—and by another (path)
 आवर्तते—(one) returns
 पुनः—again.

These two paths—the bright path of light (archiradi marga)—and the dark path of smoke (dhumadi marga) are eternal. A person who goes by the bright path, the path of light, does not return back to this world. A person who goes by the dark path, the path of smoke, returns back again, to samsara. (26)

नेते सृती पार्थ ज्ञानयोगी मुह्यति कश्चन ।

तस्मात्सर्वेषु कासेषु योयमुबहो भवार्जुन ॥ २७ ॥

पार्थ—Arjuna (son of Pritha),
 ज्ञानन्—knowing
 एते—these
 सृती—two paths,
 न कश्चन योगी—no yogi
 मुह्यति—is deluded.

अर्जुन—Arjuna.

तस्मात्—therefore

भव—be

युक्तः—engaged

योग—in the yoga (of meditation of these paths),

सर्वेषु—at all

कालेषु—times.

No yogi, who has knowledge of these two paths, gets confused; because he is clear of the way to be followed, i.e. the path of light (archiradi-marga). Therefore, Arjuna, be engaged in meditation of this path of light, at all times. (27)

वेदेषु यज्ञेषु तपःसु चैव

दानेषु यत्पुण्यफलं प्रविष्टम् ।

अत्मेति तत्सर्वमिदं विदित्वा

योगी परं स्थानमुपैति चाद्यम् ॥ २८ ॥

यत्—What

फलं—fruit

प्रविष्टं—is taught

पुण्य—for meritorious deeds, like

वेदेषु—reading of Vedas,

यज्ञेषु—doing yajnas,

तपसु चैव—doing tapas

दानेषु—and giving of gifts :

योगी—the yogi,

विदित्वा—knowing

इदं—this.

भव्येति—crowns
 तत् सर्वं—all that (fruit)
 वयेति—and attains
 आद्यं—the ever - existing,
 परं—supreme
 स्थानं—place.

Whatever fruits are mentioned as the result, for meritorious deeds like reciting the Vedas, doing yajnas, tapas and giving of gifts; the yogi considers all those fruits, as worthless as straw. This is because he knows the greatness and glory of the Lord, as taught in this and previous chapter; and gets extreme joy from this knowledge. By his extreme devotion and bhakti, he attains the supreme, eternal Sri Vaikunta. (28)

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
 योगशास्त्रे श्रीकृष्णार्जुनसंवादे अक्षरपरब्रह्मयोगो
 नामाष्टमोऽध्यायः ॥ ८ ॥



अथ नवमोऽध्यायः

Chapter—9

Rajavidya Rajaguhya Yoga

श्रीभगवानुवाच—

इवं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।

ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्षयसेऽशुभात् ॥ १ ॥

श्रीभगवान् उवाच—Krishna said :

प्रवक्ष्यामि—I will tell

ते—you,

अनसूयवे—who are without jealousy,

इदं तु—this

गुह्यतमं—most secret

ज्ञानं—knowledge

विज्ञानसहितं—along with the special knowledge;

ज्ञात्वा—knowing

यत्—which,

मोक्षयसे—you will be freed

अशुभात्—from evil.

Krishna: Arjuna, hearing of My unlimited greatness, you happily believe in it. You are without jealousy towards Me and My greatness. So, I will teach you this secret knowledge about bhakti yoga, together with all its subsidiaries. By knowing this, you will be freed from the bondage of samsara;

which is inauspicious and which stands in the way of attaining Me. (1)

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।

प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ २ ॥

इदं—This

राजविद्या—is the royal science.

राजगुह्यं—royal secret,

उत्तमं—and the supreme

पवित्रं—purifier.

अवगमं—Its object

प्रत्यक्ष—can be directly seen.

धर्म्यं—It is in accordance with dharma,

सुसुखं—easy

कर्तुं—to do

अव्ययं—and is imperishable.

This is a royal science, i.e. the king (greatest) among sciences, or, this can be called the science fit for kings, i.e. fit for those persons with great minds. It is a royal secret, i.e. a great and noble secret. It is the most holy and purifying from all sins, which stand in the way of attaining Me.

Its object, the Supreme Lord, i.e. Myself, can be even directly perceived, when worshipped with extreme loving devotion. Bhakti means worshipping the Lord with devotion. So, bhakti itself, being in the nature of always thinking about the Lord, brings bliss and happiness. It also is the means for attaining

Me, i.e. attaining moksha. So, this bhakti yoga is in accordance with dharma. Because, dharma is actually the means (upaya) for attaining moksha.

This can be performed very easily, in a pleasant way and will give ever-lasting fruit, moksha. To such a worshipper, I give Myself. Even then I think I have not done anything to him. (2)

अश्रद्धाऽनाः पुरुषा धर्मस्यास्य परंतप ।

अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ३ ॥

परंतप—Arjuna (destroyer of enemies),

पुरुषाः—people

अश्रद्धाऽनाः—without faith

अस्य—in this

धर्मस्य—dharma,

निवर्तन्ते—remain

मृत्यु—in the fatal

वर्त्मनि—path

संसार—of samsara,

अप्राप्य—without attaining

मां—Me.

People, who do not have faith and eagerness to practise this bhakti, although they are fit to do so; do not attain Me. This bhakti yoga has for its object, Myself, who am exceedingly dear. It is the means for attaining Me. By not doing this bhakti yoga, such people do not attain Me. They remain ever in this samsara (of births and deaths.) (3)

मया तत्तमिवं सर्वं जगदव्यक्तमूर्तिना ।

मस्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ४ ॥

इदं—This

सर्वं—whole

जगत्—universe

तत्—*is pervaded*

मया—by Me,

अव्यक्त—*in an unmanifest*

मूर्तिना—*form.*

सर्वं—All

भूतानि—*beings*

मस्थानि—*abide in Me;*

अहं च—but I

न अवस्थितः—*do not remain*

तेषु—in them.

The whole of this universe, consisting of chetanas and achetanas, is pervaded by Me. I am their internal ruler and My essential nature is not known to others. All beings rest in Me and are sustained by Me. Their activities are all controlled by Me, since they are My body and I am their inner soul.

In the world, the soul supports the body. But the body is also of help to the soul. The body has to eat food and do such other things, to keep itself alive. It thus helps the soul also to exist in the body.

But, although I am the soul of all chetanas and achetanas, they do not help Me in any way, for My existence; like the ordinary body helps the soul (as described above).

So, I do not remain in them, i.e. I am not dependent on them for My existence. (4)

न च मत्स्थानि भूतानि पश्य मे योगमेश्वरम् ।

भूतभूष च भूतस्थो ममात्मा भूतभावनः ॥ ५ ॥

भूतानि—All beings

न च मत्स्थानि—do not abide in Me.

पश्य—See

मे—My

ेश्वरं—supreme (lordly)

योगम्—nature.

भूतभूत्—I bear all beings,

न च भूतस्थः—but I am not in those beings.

मम—My

आत्मा—will (alone)

भूतभावनः—sustains and controls all beings.

Again, these beings do not abide in Me. Why? I do not carry these beings, just like a pot carries water. But I support them, by My will only. So all the beings do not remain in Me (like water remaining in a pot). But they are sustained, supported, and controlled, purely by My will. It is My will that keeps all beings in existence.

Such are My wonderful, divine, superior qualities (as described above). (5)

यथाकाशस्थितौ नित्यं वायुः सर्वत्रगो महान् ।

तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ६ ॥

उपधारय—Bear in mind

एति—that

यथा—just as

महान्—the great

वायुः—wind,

स्थितः—remaining

आकाश—in the akasa (ether)

नित्यं—always,

सर्वत्रगः—goes everywhere,

तथा—similarly,

सर्वाणि—all

भूतानि—beings

मत्स्थानि—remain in Me.

The wind, of great force, always remains in space and moves everywhere, although the ether or space gives no support to the wind. Then, who supports this wind? This wind, which is without support, is only dependent on Me and is being supported by Me alone. Similarly, understand that all beings rest in Me and are supported by Me alone, although I am not seen by them.

Similarly, the sun and the moon are supported by Me alone. The wind blows because of Me. Agni and Indra perform their duties, because of Me. The ocean keeps its boundaries, because of Me. (6)

सर्वंभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ ७ ॥

कौन्तेय—Arjuna (son of Kunti),
सर्वं—all
भूतानि—beings
यान्ति—attain
मामिकां—My
प्रकृतिं—prakriti
कल्पक्षये—at the end of the kalpa.
पुनः—Again,
कल्पादौ—at the beginning of the kalpa,
अहं—I
विसृजामि—recreate
तानि—them.

At the end of the kalpa, i.e. at the end of the lifetime of Brahma, all things, chetanas and achetanas, merge into the mula prakriti or Matter, which forms My body. This mula prakriti is not capable of division into names and forms. Thus they merge into Me, in a subtle (sukshma) state. This is called prakrita pralaya or maha pralaya.

I again create them in their gross state, with names and forms, at the beginning of the next kalpa, i.e. after the maha pralaya. So at the end of the maha pralaya, all beings evolve from Me, in their gross (sthula) state.

Here 'kalpa' means life time of Brahma. Also see Chapter 8, Slokas 17 to 19, in this connection. (7)

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।
 भूतप्राप्तमिमं कुत्स्नमवशं प्रकृतेर्वशात् ॥ ८ ॥

अवष्टभ्य—Utilising

स्वां—My

प्रकृतिं—prakriti,

पुनः पुनः—again and again

विसृजामि—(I) create

इमं—this

कुत्स्नं—entire

भूतप्राप्तं—collection of beings,

अवशं—which is helpless,

वशात्—being under the control

प्रकृतेः—of prakriti.

I utilise the mula prakriti, which is Mine, and make it evolve into eight principles as 1) ether (space), 2) air, 3) fire, 4) water, 5) earth, 6) mind, 7) mahat, 8) ahankara.

From these, again and again, I create all the beings, consisting of four kinds, viz., devas, men, animals and immovable objects.

These are subjected to prakriti, which is made of the three gunas, sattva, rajas and tamas. (8)

न च मी तानि कर्माणि निबद्धन्ति धर्मजम् ।

उवासीनववासीनमसक्तं तेषु कर्मसु ॥ ९ ॥

अनञ्जय—Arjuna (winner of wealth),
 तानि—these
 कर्माणि—actions
 न च निबध्नन्ति—do not bind
 मां—Me,
 आसीनं—remaining
 असक्तं—unattached
 तेषु—to those
 कर्मसु—actions,
 उदासीनवत्—as if (I am) indifferent.

But such actions of Mine, like unequal creations of devas, men or animals, do not bind Me. I am not responsible for such unequal creations of the different beings; because these variations in creations are entirely due to their past karmas. What they sow, they reap. It is only their past actions . karmas, punya and papa - which are responsible for their present births.

So I cannot be called as partial or cruel. I am unattached to such inequalities in creation. I remain neutral and indifferent. (9)

मयाव्यक्षेण प्रकृतिः सृजते सच्चराचरम् ।

हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ १० ॥

कौन्तेय—Arjuna (son of Kunti),
 मया—under My
 अव्यक्षेण—supervision,
 प्रकृतिः—the prakriti

सृजते—gives birth

सर्वराचरं—to this (world of) movable and
immovable beings.

अनेन—For this

हेतुना—reason,

जगत्—the world

विपरिवर्तते हि—goes on changing indeed.

Under My control and supervision, the mula prakriti gives rise to the world of movable and immovable objects. This is all in accordance with the past karmas of the individual souls.

The world goes on undergoing transformations or changes, because of My willing, consistent with the past karmas of the souls. You should thus understand My superiority, lordship, willing the truth and being free from partiality and cruelty. (10)

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।

परं भावमजानन्तो मम सूतमहेश्वरम् ॥ ११ ॥

मूढाः—Fools

अवजानन्ति—disregard

मां—Me,

माश्रितं—who has taken

मानुषीं—a human

तनुं—body;

अजानन्तः—without knowing

मम—My

परं—supreme

माद्यं—nature,
महेश्वरं—as the great Lord
सत्—of all beings.

People, who have become foolish, due to their past evil actions, think of Me, as an ordinary human being. They do not realise that I am the great Lord, omniscient, willing the truth, and the cause of the universe. Nor do they understand that I have assumed a human body, as Krishna, out of extreme mercy; so that, all people can see Me and worship Me.

(Although in His incarnation, the Lord assumes a body just like others, there is a mountain of difference between His body and the bodies of other human beings. The difference can be compared to the difference between two pots—one pot made of pure gold (the Lord's superior form) and the other pot made of soiled, burnt clay (the ordinary human body). This is not understood by fools.)

Not knowing My supreme state, mercy, greatness and affection towards all; such fools show disrespect to Me, thinking that I am also a human being, just like others. (11)

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।

राक्षसोमासुरी चैव प्रकृति मोहिनी भिताः ॥ १२ ॥

भिताः—Those who have
मोहिनी—a deluding
प्रकृति—prakriti,

राक्षसी—of the nature of rakshasas
 आसुरी वैश्व—and asuras :
 मोघाशाः—their hopes are in vain;
 मोघकर्माणि—their actions are vain;
 मोघज्ञानाः—their knowledge is vain;
 विचेतसः—and their minds are perverted.

Those who possess rajasic and tamasic nature which pertains to rakshasas and asuras; do not know My supreme compassion and other qualities. They get deluded by My form as an ordinary human being, as Krishna.

Their desires are in vain i.e. are not attained. Their efforts are useless. Their knowledge is a waste, due to their wrong understanding of all movable and immovable objects, which belong to Me. Such wrong understanding means thinking that

- i) All these things do not belong to Me.
- ii) Their property belongs to them only.
- iii) The body and soul are the same.
- iv) The perishable fruits are actually permanent.

They are thus ignorant of the truth. (12)

महार्मानस्तु मां पार्थ श्रेष्ठो प्रकृतिमाश्रिताः ।

सर्वस्य नन्द्यमनसो ज्ञात्वा भूताविमर्शयन् ॥ १३ ॥

पार्थ—Arjuna (son of Pritha),

आश्रिताः—those who have

देवी—divine

प्रकृति—prakriti

महात्मानः तु—are indeed great persons.

ज्ञात्वा—Knowing

मां—Me

मूलादि—as the source of all beings

अव्ययं—and indestructible,

मज्जन्ति—(they) worship Me,

अनन्यमनसः—with their mind on none else.

Arjuna, there are people who did a lot of punya, in their previous births. They have sought refuge in Me. Thereby they have all their sins destroyed and developed a sattvic nature. Such great persons know that I am the source of all beings, I am indestructible; My essential nature cannot be comprehended by mind and speech; and I have taken avatara as a man, out of supreme compassion, to protect the good people.

Knowing Me thus, they worship Me and meditate upon Me, with single-minded devotion, thinking of none else. Since I am exceedingly dear to them, they are unable to sustain themselves, without worshipping Me always. Such worship of Myself becomes their sole object. (13)

सततं कीर्तयन्तो मां यतन्तश्च ब्रुवताः ।

नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ १४ ॥

नित्ययुक्ताः—Those who wish to be in eternal union (with Me)

उपासते—worship

मां—Me

मन्त्रा—with devotion;

कीर्तयन्तः—singing

सततं—always

मां—(about) Me;

यत्नन्तः च—striving

दृढमताः—with firm mind;

नमस्यन्तः च—and also bowing to Me.

Those people, who desire eternal union with Me, want to do service to Me always. They worship Me with all their heart and soul. They are unable to sustain themselves, even for a moment, without singing My praises and bowing to Me; since I am exceedingly dear to them. They always cry in joy, uttering my names like Narayana, Krishna and Varudeva, being thrilled in mind and body.

Besides worshipping Me, they also take efforts in doing works connected with Me, like construction of My temples, flower gardens and so on. With loving devotion, they prostrate before Me (in the temples, etc.) with all the eight organs (angas) viz. mind, buddhi (intellect), ahankara, the two feet, the two hands and the head (sashtanga namaskara).

They thus prostrate on the earth like a stick (danda), without caring for the dust, mud, stones, etc. on the ground. (14)

ज्ञानयज्ञेन चाप्यग्नौ यजन्तो मामुपासते ।

एकत्वेन पृथक्त्वेन बहुधा विभक्तो मुखम् ॥ १५ ॥

अन्ये च वरि—Others also
 यजन्ताः—who worship
 मां—Me
 ज्ञानयज्ञेन—with the yajna of knowledge,
 उपासन्ते—worship (Me).
 एकत्वेन—as one
 बहुधा—and as many,
 पृथक्त्वेन—in various ways,
 विश्वतोमुखं—abiding everywhere.

Other great people worship Me by the yajna of knowledge (jnana yajna) also, besides singing My names in praise, etc. They worship Me as one only (with everything as My body); and also as having many forms like prakriti, mahat, ahankara, indriyas, mind, jivatma, fourteen worlds and so on. How?

At the time of maha pralaya, all things—chetanas and achetanas—merge in the Lord, in an extremely subtle (sukshma) state and form. So, the Lord, becomes possessed of the body, consisting of chetanas, and achetanas in an extremely subtle state. So, they are not capable of differentiation by names and forms.

Then the Lord decides "May I become many". Then He evolves into the universe, having all chetanas and achetanas in gross (sthula) state, having different names and forms; like devas, men, animals and so on.

Thus, knowing Me as the inner soul of all beings, chetanas and achetanas, the great people worship Me. (15)

अहं ऋतुरहं यज्ञः स्वधाहवममौषधम् ।

मन्त्रोऽहमहमेवाग्नमहमग्निरहं हुतम् ॥ १६ ॥

अहं—I (am)

ऋतुः—the yaga;

अहं—I (am)

यज्ञः—the yajna;

अहं—I (am)

स्वधा—the nectar (amrita);

अहं—I (am)

औषधं—the havin;

अहं—I (am)

मन्त्रः—the mantra;

अहं एव—I only (am)

आज्यं—the ghee;

अहं—I (am)

अग्निः—the fire;

अहं—and I (am)

हुतं—the homa also.

I am jyotishtoma and other similar yagas. I am the five great yajnas (pancha maha yajnas) which are to be done daily. I am the offering to the pitrus. I am the havis offered in the yajnas.

I am the mantra, chanted while performing the yagas. I am also the ghee and other materials like soma plant, used in yagas. I am the ahavaniya and other similar fires, (garhapatya, dakshinadya) in the yagas. I am also the homa which is offered into the fire. (16)

पिताहमस्य जगतो माता धाता पितामहः ।

वेद्यं पवित्रमोकार ऋक्साम यजुरेव च ॥ १७ ॥

अहं—I (am)

पिता—(the) father,

माता—mother,

धाता—creator

पितामहः—and grandfather,

अस्य—of this

जगतः—universe.

पवित्रं—I am the purifying object

वेद्यं—to be known.

ओकारः—I am the pranava, "Om".

ऋक्—I am the Rig Veda,

साम—the Sama Veda,

यजुः एव च—and also the Yajur Veda.

In respect of this universe, consisting of movable and immovable objects, I am the father, mother, creator, who helps in the birth (of the child), and grand-father. I am the object, to be known from the Vedas. I purify, i.e. destroy the sins of people. I am the pranava, "Om" which is the seed of the vedas. I am the Rig veda, Yajur veda and Sama veda. (17)

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।

प्रसवप्रसयस्वानं निधानं बीजमव्ययम् ॥ १८ ॥

गति—(I am) the goal,

भर्ता—the supporter,

प्रभुः—the Lord,
 साक्षी—the witness.
 निवासः—the residing place,
 शरणं—the refuge
 सुहृत्—and the friend.
 अहं—I (am)
 स्थानं—the seat
 प्रपञ्च—(of) creation
 प्रलय—and dissolution.
 निधानं—(I am that) which is preserved
 अमर्यं—and also the indestructible
 बीजं—seed.

I am the goal, i.e. the place to be reached finally. I am the supporter of everything. I am the Lord who rules this universe. I witness, i.e. see everything directly. I am the abode, where all beings rest. I am the refuge of all. I make a person get what he desires and avoid things which are undesirable. I am the friend of all beings. I desire the welfare of all.

All beings originate from Me and also dissolve in Me. The beings which originate (from Me) and get dissolved (in Me) are also Myself (i.e. form My body). I am the indestructible cause of every thing. (18)

तपाम्यहमहं वर्षं निगूळाम्युत्सृजामि च ।

अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥ १९ ॥

अर्जुन—Arjuna,

अहं—I

तपामि—produce heat;

अहं—I

निगृह्णामि—with-hold

वर्षं—rains

उत्सृजामि—and send forth (rains).

अमृतं च एव—(I am the cause of) non-death

मृत्युः च—and also death.

अहं—I (am)

सत्—that which exists

असत् च—and that, which does not exist.

I am in the forms of fire, sun, etc. and give heat. I stop the rains at the beginning of summer. I give rains during the rainy season.

By Me, the beings live. By Me, the beings die. What is now existing is Myself. What is now not existing i.e. what was earlier existing and what is going to come in future; all these are also Myself. How?

Since all chetanas and achetanas exist as My body, I alone am existing, having all these things as My body. The great devotees, who adopt jnana-yajna (Refer sloka 15) continuously meditate on the above fact and worship Me. (19)

वेदिष्या मां सोमपाः पूतपापाः

यज्ञैरिष्ट्वा स्वर्गं तं प्रार्थयन्ते ।

ते पुण्यमासाद्य सुरेन्द्रलोक-

सहस्रं दिव्यान्विधिं देवभोगान् ॥ २० ॥

त्रेविद्याः—The knowers of the three Vedas,

सोमपाः—drinking the soma juice

पूतपापाः—and purified of their sins,

इष्ट्वा—worshipping

मं—Me

यज्ञैः—by yajnas,

प्रार्थयन्ते—pray

स्वर्गं—for attaining svarga.

ते—They,

आसाद्य—after reaching

पुण्यं—the happy

लोकं—world

सुरेन्द्र—of Indra,

अश्नन्ति—enjoy

दिवि—in the svarga,

दिव्यान्—divine

भोगान्—pleasures

देव—of the devas.

There are, however, people, who follow only the ritual portions, i.e. the karma kanda of the three vedas, Rig veda, Yajur veda and Sama veda; and not the jnana kanda of the Vedas or Vedanta. Only the great men who study the Vedanta, know Me as the supreme object of attainment and worship Me with extreme devotion,

But those, who follow merely the karma kanda of the three Vedas, drink the soma juice, after doing the yajna in honour of Indra and other devas. They get purified from the sins that stand in the way of their attaining the svarga. Without knowing that I am the inner soul of Indra and other devas (whom they worship); and that I only grant them fruits; they pray for enjoyment of the svarga.

They then attain the svarga or Indra's world. There they are free from misery and enjoy the pleasures enjoyed by the devas. (20)

ते तं भुक्त्वा स्वर्गलोकं विशासं

क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।

एवं त्रयोधर्ममनुप्रपन्नाः

गतागतं कामकामा लभन्ते ॥ २१ ॥

भुक्त्वा—After enjoying

तं—in that

विशासं—great

लोकं—world

स्वर्गं—of svarga;

क्षीणे—at the destruction of

पुण्ये—meritorious deeds,

ते—they

विशन्ति—enter

लोकं—the world

मर्त्यं—of human beings.

एवं—Thus

अनुप्रपन्नाः—the followers of
 धर्मः—the dharma
 त्रयी—in the three Vedas,
 कामाः—desiring
 काम—pleasures,
 लभन्ते—attain
 गतागतं—going and coming back.

After enjoying the pleasures in the svarga; when their punya or good deeds almost expire, they come back to this world and are born again. Again they do punya, yagas and so on and reach svarga.

Like this, people who do not have the knowledge of Vedanta and of Brahman; and who desire to enjoy only the pleasures in svarga: they go to svarga and come back to this world; again go to svarga and come back; and so on. (21)

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्यामिषुक्तानां योगक्षेमं वहाम्यहम् ॥ २२ ॥

ये जनाः—Those people, who
 अनन्याः—(are interested in) nothing else,
 चिन्तयन्तः—and thinking (of Me only),
 पर्युपासते—worship
 मां—Me;
 अहम्—I
 वहामि—look after
 योग—the prosperity
 क्षेमं—and welfare

तेषां—of them,
 अभियुक्तानां—who are (desirous of being) united
 (with Me)
 नित्य—eternally.

Those great people who meditate solely upon Me, without their mind wandering anywhere else; who are unable to sustain themselves without always thinking of Me; who worship Me, knowing that I am the possessor of all auspicious qualities and I am the Lord of all beings and things; and who desire eternal union with Me:

I look after the prosperity of such people and see that they attain Me. I look after their welfare and see that there is no return for them, again to *samsara* (from the *moksha*).

Here, *yoga* means prosperity, i.e., newly obtaining good things, which were not acquired previously. *Kshema* means welfare, i.e. retaining the good things, which have already been acquired. (22)

येष्वन्यदेवतामक्ता यजन्ते श्रद्धयान्विताः ।

तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ २३ ॥

कौन्तेय—Arjuna (son of Kunti),
 ये तु—even those, who
 मक्ताः—(are) devotees
 अन्य—of other
 देवता—devas
 यजन्ते—and worship (them)
 श्रद्धयान्विताः—with

अद्वया—faith;

ते अपि—they also

यजन्ते—worship

मां एव—Me only.

अविधिपूर्वकं—but not as prescribed in the sastras.

People who are devoted to Indra and other devas; who merely follow the teachings (of the karma kanda) of the three Vedas as described in Sloka 20); who worship other devas with faith: they too worship Me only, but not in the proper way. Why?

Such people, in reality, worship Me only; because all other things and beings including Indra and other devas form My body. I am their inner soul. Further, words like Indra, agni etc., when treated as a common noun, (not as a proper noun), denote Me only. For example, agni, as a common noun, means "One who takes (another) forward." So, agni denotes Me only, since I take My devotees forward. The Upanishads say that Indra and other devas are to be worshipped, only as the body of Myself.

So, without knowing this truth, ignorant people worship other devas, in an improper way; thinking that the devas only give fruits. They do not know that all yagas and yajnas constitute My worship only; and that I alone grant the desired fruits (and not the devas). (23)

अहं हि सर्वयजानां मोक्षता च प्रभुरेव च ।

न त मामभिजानन्ति तत्त्वेनातरुयन्ति ते ॥ २४ ॥

अहं हि—I indeed
 भोक्ता—(am) the enjoyer
 प्रभुः एव च—and also the lord
 सर्व— of all
 यज्ञानां—yajnas;
 न तु समिज्जानन्ति—but (they) do not understand
 मां—Me
 तस्येन—in reality;
 अतः—and therefore
 ते—they
 व्यवन्ति—slip down.

Indeed, I am the enjoyer of havis and other offerings given in all the yajnas. I am also the Lord of all yajnas and I only grant fruits to those who perform the yajnas.

But, people do not understand Me in this way. Therefore, by worshipping other devas, they attain only temporary fruits like svarga, where they enjoy pleasures, only for a limited period. Then they slip down and come back to the samsara. (24)

यान्ति देवव्रता देवान्पितृन्पान्ति पितृव्रताः ।

भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥

देवव्रताः—Those who worship the devas
 यान्ति—go
 देवान्—to the devas;
 पितृव्रताः—those who worship the pitrus
 यान्ति—go

पितॄन्—to the pitrus;

भूतेज्याः—those who worship the bhutas

यान्ति—go

भूतानि—to the bhutas;

मद्याग्निः—and My worshippers

यान्ति—come

मां—to Me.

Those who decide to worship Indra and other devas, reach the devas. Those who decide to worship the pitrus, reach the pitrus. Those who worship the evil spirits, like rakshasas, pisachas etc., reach the spirits.

But, those who, with the same rituals, worship Me, knowing Me as the Supreme Brahman; having these devas, pitrus and evil spirits as My body; reach Me only.

These people who worship the devas and others, attain those devas etc. After enjoying finite pleasures with those devas, such people also get destroyed along with the devas, when those devas themselves are destroyed (at the end of their life).

But those who worship Me, attain Me. I am without beginning and end. I am omniscient. I am an ocean of innumerable auspicious qualities. My bliss and happiness are unbounded. After attaining Me and such endless bliss, such people do not return to samsara.

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।

तदहं भक्त्युपहृतमस्मिन् प्रयतात्मनः ॥ २६ ॥

यः—Whoever

प्रयच्छति—offers

मे—Me,

भक्त्या—with devotion,

पत्रं—a leaf,

पुष्पं—(or) flower

फलं—(or) fruit

तोयं—(or) water ;

अहं—I

भजामि—enjoy

तत्—that,

उपहृतं—offered

भक्ति—with devotion

प्रयतात्मनः—and with a pure mind.

Whoever offers to Me with loving devotion, a leaf, or a flower, or a fruit, or even plain water, which can be easily obtained; to whom I am exceedingly dear; who is unable to sustain himself without offering this to Me; I enjoy this offering, made with a pure mind, which is bent on offering this to Me.

I enjoy it, as if I am getting a new thing, which I was wanting to have for a long time, and which I was trying to get for a long time; but could not get so far. I am the Lord of all; My desires are all fulfilled; I always will the truth; and I remain

always in infinite bliss and joy. Still I enjoy very much, such an offering made to Me, with loving devotion. (26)

यत्करोषि यद्यन्नासि यच्चबुहोषि ददासि यत् ।

यत्तपस्यसि कोऽस्तेय तत्कुर्वन् मयर्पणम् ॥ २७ ॥

कोऽस्तेय—Arjuna (son of Kunti),

यत्—whatever

करोषि—(you) do;

यत्—whatever

अन्नासि—(you) eat;

यत्—whatever

बुहोषि—(you) do as homa;

यत्—whatever

ददासि—(you) give;

यत्—and whatever

तपस्यसि—tapas you do;

कुर्वन्—do

तत्—that

मत् अर्पणं—as an offering to Me.

So, whatever you do to maintain your body, like earning money; whatever you eat, for keeping the body fit; whatever homa you perform; whatever religious rites - nitya and naimittika karmas - you do; whatever gifts you give in charity; whatever penance (tapas) you do; you dedicate everything to Me, as offering to Me. You do all actions, as a form of My worship; and considering Me as the real enjoyer of fruits.

The devas, who are worshipped in yagas; and you, who perform the rituals and enjoy the fruits thereof; all belong to Me. Your (and the devas') essential nature, existence and activities depend upon Me.

I am the supreme owner of everything. I get all the works done by individual human beings and others.

Therefore dedicate the following to Me:—

- 1) yourself, who perform the work, enjoy the fruits, and worship the devas;
- 2) the devas who are worshipped;
- 3) the rituals, by means of which you worship the devas.

So, meditate on Me, with extreme devotion; realising that 1) you 2) everyone else, including the devas, whom you worship and 3) everything else; including the rituals you perform; are all dependent on Me and subject to My control.

So, you should be delighted in being subservient and dependent on Me; in being subject to My control; and in considering all works you do, as My worship. You carry out all works accordingly. (27)

सुमासुमफलैरेवं मोक्षये कर्मबन्धनैः ।

संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ २८ ॥

एवं—Thus.

आत्मा—with the mind

युक्त—engaged
 योग—in the yoga
 संन्यास—of renunciation,
 मोक्ष्यसे—(you) will be released
 बन्धनैः—from the bondage
 कर्म—of karma,
 शुभ—(yielding) auspicious
 अशुभ—and inauspicious
 फलैः—fruits.
 विमुक्तः—(Thus) released,
 हवेष्यसि—you will attain
 मां—Me.

Doing all works in this manner (as described in sloka 27), you will become free from all past karmas, which yield both good and bad fruits, and which hinder you from attaining Me. Thus liberated, you will surely attain Me.

For a person, who desires to attain moksha; punya i.e. auspicious fruit of good karmas, is also a hindrance. Because such punya only gives svarga and other worldly, temporary fruits. So, these are of no use, for a seeker of moksha.

This does not mean that a person should not do good karmas, which result in punya. He should do such karmas, giving up the desire for fruits, and as a form of worship of the Lord (in the manner described in sloka 27). (28)

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।

ये भजन्ति तं मां भक्त्या मयि ते तेषु चाप्यहम् ॥

अहं—I
 समः—am equal
 सर्वं—to all
 जतेषु—beings;
 मे—to Me,
 न अस्ति—there is none
 दुष्टेभ्यः—to be hated
 (न) प्रिया—or loved.
 ये तु—But those, who
 भजन्ति—worship
 मां—Me,
 भक्त्या—with devotion;
 ते—they
 मयि—(are) in Me;
 अहं च मयि—and I am also
 तेषु—in them.

'I am equal and just to all beings. I remain the same in regard to all beings—whether devas, or human beings, or animals, or immovable objects; whether high or low in regard to i) caste, ii) body form (tall or short, beautiful or ugly, etc.), iii) nature (good or bad) and iv) knowledge. So, anyone may seek refuge in Me.

So, no one is hated by Me on the ground that he is inferior in knowledge, body features, birth, nature and so on. Similarly, there is none to be specially loved by Me on the ground of his being superior in knowledge, birth, etc. So, all are equal to Me, and anyone can seek protection from Me.

But, those who worship Me with loving devotion; to whom I am exceedingly dear; who cannot sustain themselves, without worshipping Me; whether they are high or low by birth etc; they happily remain with Me. I also remain with them, as if they are My superiors ! (29)

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।

साधुरेव स मन्तव्यः सम्यग्यवसितो हि सः ॥ ३० ॥

अपि तु—Even if

सुदुराचारः—a man of highly wicked conduct

भजते चेत्—worships

मां—Me,

अनन्यभाक्—without resorting to any one else;

सः—he

मन्तव्यः—is to be considered

साधुः एव—as a sadhu only.

सः हि—Indeed he

सम्यक्—is well

व्यवसितः—resolved.

Suppose a person is of exceedingly wicked conduct (achara); and violates sastras, regarding the conduct to be adopted or to be rejected, according to his particular caste. Even then, if he worships Me alone, with devotion and without desiring anything else; and if he resorts to (worships) no other

deva; then he is to be respected as a great Vaishnava. Why ?

Because he is of a firm mind, knowing well the following: Narayana, the Supreme Brahman is the sole cause of this universe. He is the Lord of all movable and immovable objects. He is the Master, acharya and friend. He is the supreme object of enjoyment. With this knowledge, he worships Me (Narayana) constantly, without desiring any other fruits.

So, his bad conduct must be regarded as only a slight mistake or short-coming. He should not be treated with any disrespect; but should be highly respected and honoured, as a great devotee of the Lord. (30)

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।

कीन्तेय प्रतिजानीहि न मे भवतः प्रणश्यति ॥ ३१ ॥

कीन्तेय—Arjuna (son of Kunti),

क्षिप्रं—soon

भवति—he becomes

धर्मात्मा—one whose mind is devoted to dharma

निगच्छति—and attains

शश्वत्—everlasting

शान्तिं—peace.

प्रतिजानीहि—You assure
 मे—that My
 भक्ता—devotee
 न भणश्यति—never perishes.

Arjuna, you may say that such a person of wicked conduct, (as mentioned in the previous sloka), cannot control his mind and indriyas; and he cannot attain the Lord. But it is not so.

Such a person becomes very soon of a pure mind, which is intent on worshipping Me. His sins are destroyed by worshipping Me, without desiring anything else. The qualities of rajas and tamas in him are removed. I become exceedingly dear to him. His mind becomes firm in My worship, with all hindrances removed. He also attains a steady state of peace, free from any misconduct, which he committed previously.

Arjuna, you can assure, on My behalf, that My devotee never gets ruined. If a person takes the first step in devotion to Me; even if he commits misconduct, he will never get ruined. All his hindrances are destroyed by the greatness of his devotion to Me. Very soon he becomes a man, whose devotion is full and perfect. (31)

नां हि पार्थ व्यपाञ्चित्य येऽपि स्युः पापयोनयः ।

स्त्वयो ब्रह्मास्तथा शूद्रास्तेऽपि यागित परां गतिम् ॥

पार्थ—Arjuna (son of Pritha),
 हि—surely
 श्रयपाश्रित्य—by taking refuge
 मां—in Me,
 ये अपि—those who
 स्युः—are
 पापयोतयः—of sinful birth,
 स्त्रियः—women,
 वैश्याः—vaisyas
 तथा—and also
 शूद्राः—sudras;
 ते अपि—they also
 यान्ति—reach
 परं—the supreme
 गतिं—goal.

Women, vaisyas and sudras, even such persons
 who are of sinful birth; if they seek refuge in Me,
 they attain Me, the highest goal. (32)

किं पुनर्ब्राह्मणाः पुण्या भवता राजर्षयस्तथा ।

अनिश्चयसुखं लोकमिमं प्राप्य भजस्व माम् ॥ ३३ ॥

किं पुनः—What to say about
 ब्राह्मणाः—brahmins
 तथा—and
 राजर्षयः—rajarishis,

पुण्याः—of meritorious birth,
 भक्ताः—who are My devotees ||
 प्राप्य—Having come
 एतं—into this
 अनित्यं—non-eternal
 मल्लुखं—and unhappy
 लोकं—world,
 यजस्व—you worship
 मां—Me.

Brahmins and royal saints (great kings like you) who are of meritorious birth and who are well devoted to Me, can attain Me much more easily.

You have come into this world, which is not permanent. You suffer pain and grief, because of three miseries:-

1. adhyatmika - caused by oneself like fever, anger etc.,
2. adhidaivika-caused by devas, like lightning, thunder etc.,
3. adhibhautika-caused by animals etc. like snake-bite and scorpion - bite. (33)

मन्मता भव मद्रूपतो मद्याजी मां नमस्कुरु ।

मामेवेत्यसि पुस्तैवमात्मानं मत्परायणः ॥ ३४ ॥

भव—Be

मन्मनाः—with your mind in Me;

मत्पक्तः—be My devotee;

मयाजी—be My worshipper;

नमस्कुरु—and prostrate

मां—before Me.

एवं—Thus

युक्त्वा—engaging

आत्मानं—your mind

मत्परायणः—and knowing Me as the supreme goal,

एष्यसि—you will attain

मां एव—Me only.

So, you worship Me only, with loving devotion. Have your mind fixed on Me, without any interruption, like a stream of oil.

I am; the ruler of all rulers, like Brabma and Indra; opposite of everything that is evil; having all auspicious qualities; omniscient (all-knowing); the sole cause of the universe; the supreme Brahman; having long shining eyes like a lotus petal; like a transparent blue cloud; having the dazzling brightness like a thousand suns; the ocean of beauty, adorned with all jewels of shining beauty; the ocean of infinite mercy, beauty, sweetness, majesty, magnanimity and affection; the refuge of all; the master of all.

Have your mind fixed in Me, i.e. meditate on Me, as one exceedingly dear. Be My devotee. Be worshipping Me always. Such worship also includes the following:-

1. presenting objects of enjoyment, like light, incense etc. (aupacharika)
2. decorating the body of the Lord with sandal paste, flowers etc. (samsparsika)
3. presenting things to be eaten, like fruits, sweets, food etc. (abhyavaharika)
4. Showing dips etc. (sandrishtika).

So be engaged in My worship, with intense love and devotion.

Prostrate before Me, in all humility, recognising that I am the inner soul of all. Be absolutely dependent on Me. Hold Me as the supreme goal. You will develop unbounded love towards Me. Your mind also will be well developed towards Me alone. By such meditation, worship and repeatedly prostrating before Me, you will then reach Me.

For the sake of My pleasure, you will engage in worldly activities, like earning wealth to sustain your body. You will do nitya and naimittika karmas, getting delight in being subservient and dependent on Me.

You will be lovingly chanting My names, and prostrating before Me. You will meditate on My auspicious qualities, which are extremely dear to you. Offering Me such worship, you will finally attain Me. (34)

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे राजविद्याराजगुह्ययोगो
नाम नवमोऽध्यायः ॥ ९ ॥



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Printed at :

Elango Achukoodam,
166, Royapettah High Road,
Mylapore, Madras-600 004.
Phone : 4991821
